

CHURCH HISTORICAL SOCIETY



Vol. 88.

RICHMOND, VA., MARCH 3, 1923.

No. 9.

CHURCH HISTORICAL SOCIETY

FROM the coming and the going, from the human
flood-tide flowing

In the markets, in the highways, in the ave-
nue and byways:

From the evils of contending, from the follies never
ending:

From all envying and hating, friends and neigh-
bors alienating:

Ere your soul the world defile, come apart, and rest
awhile.

Heed the call so sweet and tender of our Shepherd
and Defender,

He who will never cease caring for the weary and
despairing,

Linger 'neath His welcome smile, as apart, you
rest awhile.

—J. M. Cavaness.

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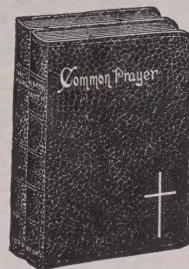
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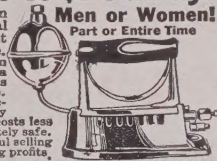
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Thoughts For the Thoughtful

"The spirit of prayer is itself an altar."

The most beautiful adventures are not those we go to seek.—R. L. Stevenson.

"Think often of God—of His love, His kindness, His generosity, His wisdom and His beauty."

In so far as we are able to gain the Christ consciousness of love, we gain with it the Christ power.

He who bore in calmness the misery of the cross could bear up a whole miserable world, would that world but cast itself on Him.—C. Bradley.

"All thoughts, all passions, all delights, Whatever stirs this mortal frame, All are but ministers of Love And feed His sacred flame."

Let who may receive a man's triumphs; to whom a soul can take its defeats, that one has the imprint of Godhood. They walk near God.—A. S. M. Hutchinson.

The primal duties shine aloft, like stars;
The charities that soothe and heal and bless
Are scattered at the feet of man like flowers.

—Wordsworth.

The only thing you can get in a hurry is trouble. One rash act can precipitate sorrow and remorse. But your goal of happiness can be reached by no sudden dash. Only hell can be accelerated, not heaven.

If each drop of rain chose where it should fall,
God's showers would not fall, as they do now,
On evil and on good alike.

No soul can preserve the bloom and delicacy of its existence without lonely musing and silent prayer, and the greatness of this necessity is in proportion to the greatness of the soul.—Farrar.

"The Lord thy God,
He it is that goes before thee,
His the banner waving o'er thee,
Bright and broad!
When the fiercest foes assail thee,
He it is that will not fail thee,
The Lord thy God."

John the Baptist had his wilderness; Paul, his Arabia; the Beloved Disciple, his Patmos; and how greatly would the the Reformation have suffered if Luther had not been secluded in the Wartburg. Every Christian needs a retreat, where he may be alone with God and lay up fresh strength for the duties of life.—Lutheran.

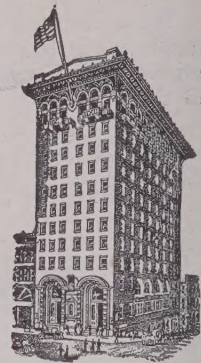
God has not given us vast learning to solve all the problems or unfailing wisdom to direct all the wanderings of our brothers' lives; but has given to every man of us the power to be spiritual and by our spirituality to lift and enlarge and enlighten the lives we touch.—Phillips Brooks.

It is easy to do God's work, when you realize that the interest of friends, far and near, is joined with your own.

Had it not been for such a realization at times when the work was heavy and the trails were difficult, the work itself would have succumbed. Nothing can baffle the work of God but despair.—Bishop Rowe.

Nothing more grateful can I offer Him Than wholly to give up my heart to God, joining it closely unto His. Then all my inward self shall leap for joy,
When my soul shall wholly be at one with God.

—Thomas a. Kempis.



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EDITORIALS

Vol. 88.

RICHMOND, VA., MARCH 3, 1923.

No. 9.

CONTROVERSIAL MANNERS

How may it be most gently suggested that in theological controversies Christian people really do not need to adopt the ethics of cannibals?

Recently we have received from a gentleman, who (in addition to his name) signs himself "Warden," a letter intended for publication in this paper. We shall not publish the whole letter, nor indicate his name; and this, on second thought, he himself will probably realize to be the most courteous kindness we could show him. For the letter is, we dare say, as complete a misrepresentation of the real spirit of anyone who is proud to be a "Warden" as his worst enemy could desire.

The letter has for its subject a certain disagreement between ecclesiastical personages which has much exercised the newspapers of late. The author of the letter, like a good many other people who ought to know better, has swallowed whole every sensational exaggeration and misinterpretation which newspaper headlines have given. So, being greatly perturbed, he sits down to write for a Church paper the sentiments which he thinks ought to possess every defender of Christianity pure and undefiled. It does not seem to strike him that there is a slight incongruity between these sentiments and Christianity as usually preached and understood. It is evident at the outset that his sense of humor is very much in abeyance,—choked and put out of commission completely by the full tide of his wrath. "I am sorry, indeed, to see the great publicity that has been given" so-and-so, he begins; and then he comes riding into the lists, roaring the defiance of his letter with a vehemence that might give the whole matter publicity to the ears of the dead. "Why not come out squarely and tell ——— he has lied"? he demands. "I consider ——— beneath Judas Iscariot," he adds; "for Judas might have been predestined to betray his Master, and consequently was helpless; but I hardly think ——— can claim such distinction. When Judas realized what he had done, he went out and hanged himself,

and I have never heard that the world was worse off on account of this act." And this is his pious conclusion: "If ——— can escape being deposed by some technicality of our Church laws, then the true believers in our Church should get a rope and administer the same law that has often been resorted to in Texas." In other words, if you don't like what somebody tells you that the newspapers say a man's ideas are, as a good Christian you ought to lynch him!

"The true believers in our Church"! When shall we begin to learn what truly believing means? Does it mean, as this gentleman supposes, so feeble a thing that a sermon or two from a "liar" and a "worse than Judas Iscariot" can accomplish, according to our correspondent, the astonishing result of having "wounded and possibly wrecked the faith of millions"? Are truth, and true believing, so extraordinarily vulnerable that one suggestion of error can slay in this fashion? Does "true believing" mean belief in half the things the gospels condemn,—in false judgment, and hatred, and violence; and in order to be faithful Christians, is it necessary to adopt the spirit of anti-Christ?

The queer thing about the whole absurdity is that the gentleman who sends us his blood-thirsty communication is probably one of the most delightful persons in the world to meet. If the luckless object of his epistolary wrath were actually to come riding down the country road, where our correspondent lives, we have not the slightest doubt that he would invite him in to dinner and treat him like a long-lost brother. But why must we (for in this matter our correspondent is typical of many of the rest of us) lose all our manners, and look as if we had lost most of our Christianity, when, flourishing a valiant pen, we square off to make orthodoxy disagreeable? Is this what has to happen when one becomes a "Warden"? Or is it that even Wardens may be led astray because sometimes they get such bad examples from the clergy?

FEEBLENESS AND FAITH

In addition to the letter referred to in the preceding editorial, we have received this week another of a curiously different sort. This one is anonymous. Here is a part of it, given in the author's own form:

"I do hope you will stand for progress and be an advocate of science and evolution. Why do people not want to accept the lovely fact that nature took years and years to produce the human race and the wonders of the earth. Oh! It is so much more beautiful than the silly, childish tales of the Bible.

Is the reason that the educated ministers of the Gospel hate facts, because they are afraid to preach the truth to ignorant folks because they are afraid of losing their jobs? O. I wish character and sense were the things to be desired in this world above all else.

Religious superstitions has done more to retard progress than any one thing. Am I not correct? What is more beautiful than to be good on earth and when we die go back to dust?"

There is something very pathetic in an utterance like that. The writer is misled by a smattering of second-hand supposed knowledge into a self-satisfaction which none but the ignorant would dare exhibit. The poor, innocent jumble of it all! Because the conception of evolution is a noble thing, therefore the Bible must be "silly childish tales"; and because it is beautiful to be good on earth, therefore by some astounding logic it becomes desirable "when we die to go back to dust!" There is a dogmatism in those who have picked up a disjointed fragment or two of science, which is as superstitious as the most unenlightened foe of science could possibly be. Before the idol of a phrase, prejudice bows down and forgets all the rest of the universe of truth. Because such and such a fact of science is acknowledged, the untutored mind in its confused fashion imagines that it is somehow smart to affect superiority to religion.

Of course the reality is that our thought of the Bible, of life and of our eternal destiny becomes not less but more majestic when we bring to it the utmost knowledge which can come to us from any source. Some of our opinions and formulas may be recast, just as our thought of the creation story in Genesis has been recast by the discoveries of geology, and as our estimate of the religious meaning of certain parts of the Old Testament have been recast by modern biblical scholarship; but the recasting is the breaking of narrow moulds that the living metal of faith may flow into larger ones.

Yet the letter which we have quoted is a symptom of a genuine danger. Why do many half-educated, and even supposedly educated, people think that the science which they imagine they have learned has discredited religion? Why do some of them assume that religion is made up of outworn ideas and plausible superstitions? It is not because they know the truth; for the truth makes their pompous little notions ludicrous. May it not rather be because some who are supposed to be the interpreters of truth often discharge their responsibility so unworthily? Even the very slightly educated man can tell the difference between fearlessness and evasion. If he sees ministers of the Churches and educated laymen belligerently refusing to face that re-thinking of their Bible and of theological form-

ulations generally which the newly discovered facts of God's great universe are forever making necessary, then he is apt to assume that the supposed religious representatives are afraid of their own case. He concludes that they "hate facts," and "are afraid to preach the truth to ignorant folks"; and then he asks himself (very wrongly, but under the circumstances, very naturally) why he should concern himself with religion when so many of its defenders give evidence by their constant theological panics of a mortal fear that faith is so weak that it will certainly die if any one is allowed to stir up questions.

We need to clear the atmosphere of the poor little timidities which give the unthinking cause for suspicion. The airing of the most crude and unreasonable ideas will not do the Church half as much harm as a frightened effort at suppression. If we really believe in the infinite glory and certainty of our Christian faith, we do not need to look as though it was an invalid which would collapse if anybody made a rude noise in the street. What people want from Christian spokesmen is a little more evidence of the tolerant humor and the courageous adaptability of men who are sure enough of the living quality of their own faith to match it explicitly against living questions and living needs.

THE DIVINE PILOT

The rector of a Church in a great American city, where many who come to the Church's services are not definitely affiliated with it, recently asked a succession of visiting ministers to preach on the question, "Is Christianity Seaworthy?"

There are some who will wonder that such a question should be asked. They take it for granted that Christianity is an ark of perfect assurance. It seems to them bad taste, if not actual irreverence, to suggest that there should be anything doubtful about the outcome of Christianity. These are the people whose minds lie comfortably in the harbor. They do not feel the stress and strain of our living problems because they never adventure out into the wide ranges either of mind or will. They drop anchor behind the complacent shelter of their fixed ideas. But one cannot measure the facts of the ocean by ships that swing idly in the bay. The question as to whether or not Christianity is seaworthy does mightily beset some of the boldest and most daring disciples of today. It besets them precisely because they are daring and because they are bold. They have launched out into deep waters. They have carried Christianity into the midst of the stress and storm of the wide ocean. They have gone where the vast winds can beat upon them—fierce winds of questioning, wild blasts cold with skepticism. They have matched Christianity against the icy current of the materialistic drifts. They have seen how, when Christianity really means to be adventurous, it must go through seas filled with the icebergs of those hard conceptions of selfishness which threaten Christian ideals when these would penetrate the regions which men call practical. They have encountered the storms of opposition which assail the Christian venture when Christianity fares forth in its exploring challenge to claim the whole wideness of the world's life for the spirit of Jesus. They ask, Is Christianity seaworthy? because they understand the valiant danger of the work which Christianity is called to do.

The message which our age needs is the message, clearly understood, and in the face of known difficulties boldly affirmed, that Christianity is seaworthy. This does not mean the smug satisfaction of those who think that seaworthiness means the ability of a ship to provide a berth in a vessel that is safe because it is tied securely to its docks. Neither does it mean alone that the ship, by dint of patches here and there, may manage to stagger across the ocean without sinking. It means, rather, that the ship is seaworthy in the sense of being eager for the sea—eager with the swift, sure sense of fitness to dare the long ways of difficulty, and to carry far journeys of

adventure through.

But what is Christianity? Let us be very clear concerning that, for it is the blunder as to what Christianity essentially is which often confuses men's minds as to its ability to cope with the winds and storms of modern questioning. Christianity is something larger than the Church. It is not perfectly embodied in any ecclesiastical form whatsoever. These things express Christianity, but Christianity is something more elastically vital.

Christianity is not comprehended within the particular body of creeds which men have set down in precise words. It is not a liturgy nor a form of organization. Christianity enters into these things and uses them for its purpose, but is larger than all these.

Christianity is a relationship between the human soul and Christ. It is that relationship between the whole great soul of man and the soul of Christ, in which He is made the Pilot and Captain of our voyaging.

The question then as to whether or not Christianity is seaworthy comes down to this: is it true that a human life is most nobly fit to go bravely and successfully across the seas of duty and adventure when that life has Jesus at its helm?

The influence of Jesus gives purpose to souls which otherwise might drift without direction. It steers the soul clear of the hidden rocks of sin; and it gives courage for those great spiritual voyages of hope and faith which are necessary if the life of our time is to win the new continents of its nobler possibilities.

For most people in Christian lands, there is far less actual difficulty in believing in the deity of Jesus than there is in believing in His humanity. The trouble is, of course, that the deity of Jesus has been confused in our minds with a jumble of attempted explanations as to what that deity means in philosophical and metaphysical terms. But beneath all disagreement as to the sufficiency or insufficiency of particular formulas, lies a great agreement as to the fundamental fact that in Jesus the nature of the Eternal God is fully and sufficiently revealed. The influence of Jesus has been so tremendous that men's minds move almost inescapably in the channels which He has created. He is so fully God for us that we can only conceive of God in terms of Jesus. He is for us the express image of the Father, the complete revelation of the nature of the Unseen; and Christian worship can ask nothing higher or more beautiful than that the Infinite God should be forever what Jesus showed His nature to be. But what we often fail to recognize in any effective way is His humanity. We are willing to recognize that God must be like Jesus, but we are very slow to admit that human na-

ture ought to be like Him. As long as we can push Him far away from us and think of His life as being ideal, but not practicable, we can be comfortable in our worldly compromises. The faith that really costs is faith in Jesus, not only as the revelation of God's nature, but of man's nature—faith that it is our business to be what He was,

worshippers of the true instead of worshippers of the expedient, judging our everyday society, business and politics by motives of godliness, and not simply by motives of getting-on, believers in the divinity of the common life, and of our own obligation to make the common life divine.

A GREAT CALL TO CHRISTIANITY

Issued by the Federal Council of Churches to All Christian People

AROUSED by what it believes to be a world drift to war, economic ruin and moral disaster that may possibly cause the eclipse of civilization for centuries, the Administrative Committee of the Federal Council of Churches has issued a striking call for the United States to adopt a policy of cooperation and to play a much larger part in helping to solve international problems.

Two things are specially urged upon the government by the Churches:

1. To renounce the policy of aloofness in international affairs, which the Churches sharply condemn, and to assume America's full share of responsibility for bringing about an effective settlement of international problems.

2. To take the initiative in calling an international conference to consider the whole economic and political situation in Europe, including reparations, debts and armaments, in the endeavor to accomplish in Europe a result comparable to that which was achieved by the Four-Power Treaty in the Far East.

Of deep significance is the fact that the Church representatives insist that the question of debts be included for discussion at the proposed economic conference. In initiating the call for such a conference the Churches believe that the United States should declare its readiness to make sacrifices in the matter of the debts in order to bring about permanent peace, just as it made great sacrifices in its naval building program to ensure the success of the Washington Arms Conference. They state that the failure of diplomatic and financial efforts to bring about a satisfactory settlement constitutes a direct challenge to the Christian Church.

As a third point the Churches ask the government to record a definite protest against any settlement of the Near Eastern question on a basis of expediency or commercial advantage without some amends for the tragic wrongs of the Armenian people; to give full power to American delegates in all matters in which the rights of humanity are at stake and in case the Lausanne Conference is not renewed to take the initiative in the appointment of an international commission to deal with the whole subject of the refugee and orphan problem in the Near East.

This call will go to the members of 150,000 Protestant Churches, urging them to express their opinion to President Harding, Secretary of State Hughes and their representatives in Congress. Copies will go to President Harding and Secretary Hughes.

The significance of the message is shown by the fact that thirty great communions are affiliated with the Federal Council. Their adult membership is nearly 25,000,000 persons. The appeal was issued only after weeks of study by the Federal Council's Commission on International Justice and Goodwill, of which John H. Finley is chairman. Views were exchanged with representative Churchmen and women throughout the country. The matter was then acted upon after hours of consideration and debate by the Administrative Committee, action being unanimous. The Committee states that it believes it is voicing the moral judgment of the overwhelming majority of thoughtful Christian people in making this declaration.

The call is as follows:

"The hope that after the war the world would move rapidly towards permanent peace and a well-ordered international life has been shattered. Growing unrest, political intrigues, physical distress and suffering, a disordered economic life, increasing distrust, suspicions and hatreds, all point to greater disaster. If the drift be allowed to continue in the present direction, new wars may cripple still further our civilization and even carry it into eclipse for centuries.

"The failure of diplomatic and financial efforts to bring about a satisfactory settlement constitutes a direct challenge to the Christian Church. Righteousness, justice and goodwill are the foundations of lasting peace. The problem is essentially a spiritual one and comes distinctly within the scope of the Church's duty.

"The Administrative Committee of the Federal Council of the Churches of Christ in America believes that it is voicing the moral judgment of the overwhelming majority of thoughtful Christian people in making the following declaration:

"First: we believe that the United States should accept its full share of responsibility for bringing about an ef-

fective settlement of international problems. There are those who think the government has a mandate from the people to pursue a policy of aloofness. We do not thus understand the situation. The Churches have declared, and must declare again, their conviction that generous cooperation among the nations is absolutely necessary to cope with the present hunger, strife, uncertainty and despair of the world. The participation of the United States is indispensable to successful cooperative action. An attitude of aloofness exposes our foreign policy to the charge of timidity and ineffectiveness. The present crisis in Europe summons us not to pass judgment on other peoples but in a spirit of humility and self-examination to review our own attitude as a nation and to ask ourselves how we may, by cooperation with other nations, help to meet the overwhelming responsibility which rests upon the entire world.

"Second: we believe that the United States should take the initiative in calling an international conference to consider the whole economic and political situation in Europe, including reparations, debts and armaments in the endeavor to accomplish in Europe a result comparable to that which was achieved by the Four-Power Pact in the Far East. We welcome the suggestion of President Harding in his message to Congress on December 8, when in referring to that agreement he said: 'It might be made a model for like assurances wherever in the world any common interests are concerned. . . . We believe in the value of conferences and consultation, in the effectiveness of leaders of nations looking each other in the face.'

"In calling such a conference we believe that the United States should make it known, as it did at the opening of the Conference on the Reduction of Armament, that we are ready to make, in common with other nations, whatever concessions, financial or otherwise, may be necessary to bring about an ordered international life. We are convinced that a sacrificial spirit on our part would evoke a willingness in other nations also to make the adjustments that may be needed. Our plans for reconstruction should include not only our allies, but our former enemies. Bankers, economists and business men are telling us that only the reestablishment of normal economic conditions in Europe can bring prosperity to American agriculture and industry. What they declare necessary on the basis of enlightened self-interest, we declare necessary also from the standpoint of the Christian ideal of brotherhood. The well-being of our own nation is inseparably bound up with an unselfish consideration of the well-being of the other nations of the world.

"Third: we believe that our government will not be true to its ideals unless it records a definite protest against any settlement of the Near Eastern question on a basis of expediency or commercial advantage, and without some amends for tragic wrongs which have resulted in the persecution and practical destruction of the Armenian people and the confiscation of their property. For the good of all nations wrong must be righted, or a nemesis is sure to follow. We would urge that in any further conference on Near East problems our government should give full power to its delegates in all matters in which the rights of humanity are at stake, and should share with the Allied Powers the responsibility for reaching conclusions based upon righteousness and justice. If the Lausanne Conference is not renewed, we believe that our government should cooperate and, if necessary, take the initiative in the appointment of an international commission which would deal with the whole subject of the refugee and orphan problem in the Near East, and that it should offer to bear its share in providing whatever may be necessary financially to establish these people in some place of safety and opportunity.

"We call upon the membership of the Churches throughout the country to make a united appeal in behalf of this program of international cooperation, to make known their attitude to the President and their representatives in Congress, and to assure the Administration of their aid in developing a strong public opinion in its support. We especially urge Christian people everywhere to approach these momentous issues on their merits, irrespective of all partisan considerations. We make this plea on the highest moral and religious ground believing that beneath all these problems lies the need of a great spiritual awakening and a deeper conviction that Christian principles are as binding upon national as upon personal conduct."

THE BUSY MAN'S BIBLE

By the Reverend Charles Wood, D. D.

THE Bible is more than a library, it is a literature—"the rarest and the richest," Mr. Froude calls it, "in all the world." Lord Bryce, climbing up Pentelicus many years ago, said to an American friend: "Can you explain how it is that a people shut up in a land so small as that which we see lying under our feet, produced in so few decades such plays as those of Euripides and Sophocles—such a poem as Homer's, and such philosophers as Socrates and Plato?" "It is the wonder of the world," he added, "there is but one greater literary marvel, and that is the literature of the Hebrews."

Mr. Gladstone, whose knowledge of Greek was so extraordinary that when he was compelled to sit through an uninteresting sermon he used his time in translating "Rock or Ages" from English into the Greek, said that "all the wonder of Greek literature was less wonderful than the single book of Psalms."

Just as there are many different ways of approaching a rare flower, so there are many different ways of approaching this Book. The Botanist looks at the flower, and thinks only of its construction, its stamen and pistils. The Horticulturist looks at the same flower, and thinks of the way it grows, and whether it could be successfully cultivated before his front door. The owner of an Herbarium sees just how the flower would look when it has been dried and pressed and placed in the particular niche that belongs to it. But a lover of flowers for their own sake feels very differently about this particular flower, and one who loves flowers for the sake of one he loves feels differently still.

So with the Bible. The book-lover cares only for rare editions of the Bible, for strange translations and versions; he tells you of a wonderful Bible, and takes you to a fireproof safe, from which he brings out an old book, not worth a dollar you think, for which he assures you he paid five thousand dollars. This, he says, "is a Breeches Bible"—a verse ordinarily translated: "They sewed fig leaves together and made themselves aprons," reads: "they made themselves breeches." Another man has a still more wonderful Bible. It is called "The Wicked Bible," because all the "nots" were omitted from the Ten Commandments, and as you read the decalogue you find yourself urged to commit every crime in the calendar. These two men are apparently devoted to the Bible. As a matter of fact, they care nothing whatever for the book except for these peculiarities.

There, too, is the critic's Bible. The critic studies ancient manuscripts with a microscope. He knows the peculiarities of all the different texts. He can tell you almost to a decade the century when a manuscript was written. But of the message it carries he knows little, and may care less. There, also, is the statesman's Bible. It is one of his mainstays and standbys for political speeches. He quotes from it constantly and accurately. His constituents are Bible-reading people, and he knows how to play on all strings, sectarian and denominational.

Here are these groups of men, all so much engaged in some particular form of life that they have no time in which to think of the great questions which concern living. They are very busy men, and the Bible is altogether outside the field of their activities. Yet the Bible is for each of them an indispensable book. You may come across Americans travelling in Europe who are very condescending when they see you using a guidebook. They assure you that the only way to enjoy travel is to get into a train and go till it stops. What difference does it make whether it lands you in Paris, Rome, Berlin or Petrograd—all are very interesting cities and well worth a visit? For tourists of such a sort you might have a feeling not very different from contempt, but there are very many busy men, not unlike yourself, who feel that life is only enjoyable when it is unconstrained. They go from point to point, from decade to decade without any guidebook, and without any plan. They have no thought as to where they are at last to arrive. However busy a man may be, he should surely get time to read the only book in the world which tells him how to live.

We do not speak of the Bible as an infallible book of science; it was not written "to tell us how the Heavens go, but how to go to Heaven." It is "an infallible rule of faith and practice." You may get the best guidebooks in Europe, and now and then, following their directions, make a serious error, but no one has ever yet taken this book as "the man of his counsel and the guide of his youth," as "a lamp to his feet and a light to his path," and has gone astray. One need not be a great scholar. One need not spend a lifetime in the study of this book in order to learn how to live. Professor Drummond, who was himself "a spiritual splendor," used to say that ten minutes a day, spent with the Bible, would give color to all the hours of that day.

"Every hour I read thee kills a sin,
Or lets a virtue in to fight against it."

A busy man may, if he likes, make his own Bible out of this greater Bible, which he could learn entirely by heart, in seven days, with Professor Drummond's allowance of ten minutes a day. The "Sermon on the Mount," with the "Golden Rule" in the heart of it, which is itself a by no means incomplete philosophy of life; the thirteenth chapter of first Corinthians, which is the finest literature in the world; the fourteenth chapter of John, upon whose promises we may well be eager to lay our heads when the lights of earth have grown dim, and our hands are too cold to feel the touch of those who love us.—What comfort and strength, what confidence and hope will then come to our souls as we hear Christ say: "Let not your heart be troubled, ye believe in God, believe also in Me. In My Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you; and if I go to prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also."

Luther called the sixteenth verse of the third chapter of John a "Little Bible." It is the condensation and essence of the entire Gospel. He who knows it and believes it has the first essential of right living, and the motive for it.—"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—No man, however busy, who wishes to get light on the way to live, can be too busy to read this book.

Full as the Bible is of light, that light is all focused on a Person. The Old Testament throws its light upon Him who was to come. All the prophets, beginning with Moses, spoke of Him. "God who in sundry times and in divers manners spake in times past unto the fathers by the prophets, hath these last times spoken unto us by His Son," and all the light of the New Testament is thrown backward upon Him who came. The Gospels are biographies, four biographies of the same person; the Acts are narratives of the conquest of the world by those who went out in obedience to the commands of this person. The Epistles are letters written to those who believed in Him, calling them to be perfect, even as He is perfect. Revelation is lifting the curtain on the final consummation of God's purpose, when this person has become the King of Kings, and the Lord of Lords. "What a Book," cries Heine. "Sunrise and sunset, birth and death, promise and fulfillment, the whole drama of humanity are all in this book."

At the great meeting held in Memorial Hall, one of the speakers said that, while acting as a professor in a western university, one of the brightest of the students, an African, was preparing a thesis for his graduation. He came for some advice, and when the professor inquired of him what theme he had chosen, he said he was writing on the "Synthesis of Humanity." This struck the professor as a subject so vast that more air was needed, and he opened a window. "Now," he said, "tell me what line of thought you have followed?" And the young African explained that most of the forces playing upon humanity are separative, analytical; they divide men into nations, tribes and families. What humanity needs is a synthetic force, one that will bind all these different nations, tribes and families into a brotherhood. Commerce will not do it. One of the reasons why they fought in Europe is the national greed for commercial profit. Philosophy will not do it. The nations will come together only around a person. That was the dream of the Caesars, Charlemagnes and Napoleons—and of some since Napoleon—that the world might gather around them and acknowledge loyalty to a supreme ruler. There is but one person, the African went on to say, "before whom Roman and Grecian, Russian and German, French, English, Italian and American are alike ready to bow, and that person is Jesus Christ."

This book that leads us to Christ, and leaves us in His saving and transforming presence, is dependent, so perhaps we think, very largely upon the Bible Society. The distribution and translation of this book, has, it is true, been given into the hands of this Society. Bible Societies have had the Bible translated in some eight hundred languages and dialects. They are printing a complete volume of the Bible every time the clock ticks during the working hours of the day; and to meet the demand they would be obliged to double the supply.

But this book of books depends on us, in a sense more significant than that in which it depends on the Bible Society. We are each called upon to become translators of the Bible into the vernacular of our friends. Paul felt the need of this, and in his panegyric on love he is evidently laboring to make that which is so clear and glorious, in his own eyes, just as clear and glorious in the

eyes of his friends. He tells them how incomparable love is; how much greater it is than eloquence, faith, genius and self-sacrifice. How it works, how long-suffering it is, and humble, how ready to make all allowance for every one. But, undoubtedly, some who were fairly well educated were merely mystified by all that Paul said, and thought, doubtless, that he was telling them of something which exists in Heaven and could not survive on earth. But when Paul went up and down through the streets of Corinth, when they saw that he returned good for evil, that though he was severely criticized, though most humiliating things were said about both his person and his sermons—"his bodily presence is weak and his speech contemptible"—he treated them all as a nurse treats her children—he could say, and they knew he meant it: "I would most gladly spend and be spent for you, though the more abundantly I love you, the less I be loved."—Then the Corinthians knew what love was.

The Bible of the busy man and the busy woman, after all, is what some one calls "the Bible in boots." As Professor Christlieb said years ago, on his visit to America, "the Christian is the only Bible the world reads." "Only

a person," it has been said, "can really utter a person," and through your personality some one is unconsciously waiting now to know what God is like.

Many years ago there lived in a New England town a young girl of very great attractiveness. Every one thought her the most beautiful, the brightest and best of all in that town. She became engaged to a young man, who died before they could be married. For fifty years she was the friend of every one in the town and the confidant of all the young people. Everybody called her "Aunt Clara," and when she died the town knew that it had lost its guardian angel. There were, doubtless, people in that little New England city who were too busy to read the Bible, but there was no one there so preoccupied or engrossed that the message which came through "Aunt Clara's" life did not find a response in their hearts. Such a life increases the world's wealth beyond all arithmetical computation.

"Through such souls alone, God stooping,
Shows sufficient of His light
For us in the dark to rise by."

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

LOYALTY TO ORDINATION VOWS.

Mr. Editor:

Is it not obvious that all human promises and vows are conditioned—namely, by the fundamental obligation to what is right in the sight of God? My vow to preach a certain doctrine must give way at once, as soon as that doctrine seems to me untrue. And when that happens I cannot but hold that the Church has no moral right to insist that I preach it or resign—inasmuch as she could have had no moral right, apparently, to make that a condition of my ordination in the first place.

Certainly the Church meant only to pledge me to preach the truth. Therefore in preaching what seems to me to be the truth, I cannot but feel that I am loyal not only to God, but also to both the real intention and the best interests of the Church.

C. C. KEMP.

Bad Axe, Mich.

A WARNING.

Mr. Editor:

Clergy are warned against an Assyrian called Nathan Simon, or Simon Nathan, who has recently been active in Western Pennsylvania. Information concerning his whereabouts will be gratefully received by the Foreign-born American Division. As there are several other Assyrian (sometimes called Syrian) Bishops and priests appealing to the public without proper credentials, it would be well before assisting same to insist upon verified credentials or authorization from this office.

THOMAS BURGESS,

Secretary Foreign-born American Division.

W. C. EMHARDT,

Field Director Foreign-born American Division.

New York.

"ADMITTED TO THE HOLY COMMUNION."

Mr. Editor:

I want to thank you for your editorial in the current issue, under the above caption. It has brought real comfort to me, for I have long felt exactly the same way but never could express myself as succinctly.

I do not think that the custom of inviting all Christians to partake of the Lord's Supper is at all general. I have done so since the beginning of my ministry and, although I have heard that other ministers extend the same liberal invitation, I have yet to learn the fact at first hand.

The Lord's Supper was instituted by our Lord as a commemorative symbol: His followers were to continue the Ordinance in memory of the gift of His Body and Blood for their redemption. Exclusiveness formed no part of that first observance for two enemies were allowed to eat it with the others: Judas, who betrayed Him and Peter, who denied Him. Jesus knew of their sinful hearts

and if He did not forbid them to partake of the elements who could? He likewise knew that Peter would return to the fold and possibly his redemption was started at that very meal. Certain it is that Peter would not have returned in penitence had he been refused the sacred meal.

In the bidding invitation, "Ye who do truly and earnestly repent you of your sins, * * * draw near with faith and take this holy Sacrament to your comfort," I find no hint of exclusiveness—any repentant sinner, whatever may be his ecclesiastical affiliation, is invited to turn from his sin and eat of the sacred elements. And therefore I never celebrate the Ordinance of the Lord's Supper without making it clear that any Christians who may be present will be welcomed at the Table of our common Lord and Master.

There are those who, in their exclusiveness, say to me, "The rubric prescribes that none shall 'be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed,'" but I take it that this is but the step each must take to become a communicant member. Just as in the Baptist, Methodist, Presbyterian, or any other Church, one must go through a certain form in order to express his desire to be admitted to the Communion, so must Episcopalians take some step in evidence of their desire for admission to the Communion.

But, supposing we follow the above rubric and declare that no minister shall invite to the Communion any other than those confirmed or those ready and desirous to be confirmed: who or what is to be the gauge of the prospective communicant's readiness for confirmation? How do I know when a prominent Methodist, for instance, walks up the aisle in St. John's Church and kneels at the altar rail, but what he is ready and desirous? Shall I stop the service, beckon the candidate for Communion to one side and question him?

This Christian who is not of "the elect" may not himself realize his readiness or desire: silently and subtly the Holy Spirit may be at work upon his heart. He may not know it, but that desire to come forward and partake of the Lord's Supper may be the leading of the Holy Spirit as the first step toward that Christian's (later) request that he be admitted for confirmation.

The very fact that a Christian wants to partake of the Lord's Supper is conclusive proof that he is worthy to receive it, and this holds good whether he be an Episcopalian, a Baptist, a Methodist, or member of any other Church.

ALAN PRESSLEY WILSON.

Marietta, Pa.

CONCERNING BIBLE MISSION WORK.

Mr. Editor:

While the work of giving the Bible to Italians is one that is for all denominations to undertake, it is the Protestant Episcopalian who enjoys a special privilege. These new neighbors are naturally ritualistic in their tendency, and the Italian takes special delight in having the Prayer-Book as well as the New Testament or entire Bible.

I find a good many who do not know that the Prayer-Book is published in Italian; and in this ignorance there are priests who share with the laity. But the facts obtain. The Bishop White Prayer-Book Society of Philadelphia publish *Preghieri Comuni*, the Book of Common Prayer in Italian.

This little book, I need not say, is quite indispensable for work among these people in this country. Indeed, the work cannot be carried on with any degree of success without it; and the happiest mortal on earth is the Italian who has in his hand "the same book, sure, that the Americans have."

I go still further, and with a great deal of pleasure. I recommend to others than Episcopalians the use of *Preghieri Comuni*; and I have yet to find a Baptist, Methodist, Congregationalist, or any other worker who does

not give it credit for the advantage that it has in dealing with these near neighbors.

I have always said that I wish that every Italian, Protestant, Catholic, or indifferent, could be equipped with a *Pregghieri Comuni* and a *Novi Testamento E Salmi* on leaving this country for the old home, or perhaps to go to South America. No matter if they are illiterate. God will see to it that His Word lives.

Bishop William Burt, of the Methodist Episcopal Church, who has spent many years in Italy, and is capacitated to advise, says that he wishes that every Italian, on returning to Italy, could come with a copy of the Word in his hands, and testifies to the results that he has seen from Bible Mission work there.

When we give the Italians the Bread of Life, and send it across seas, and by the hands of those that know its worth, and by God's grace live under it, is it not a mission that commends itself, and one in which the Master is well pleased, as making obedience to His last command?

I like to think of the returning emigrants as missionaries. Is not this the case? And when we send missionaries abroad, do we not equip them? And the results from their going out are wonderfully good. The man with the Bible and prayer-book invigorates existing work, and inaugurates additional work.

I firmly believe, as Bishop Doane was accustomed to argue, that as we would not send missionaries into their countries, God brings these foreigners to this country so that we may lead them to Christ, and so that in turn they may be the instruments in carrying the Word home in both heart and hand.

Corollary, let me say that inasmuch as the Italian immigration to this country has been limited, and in consequence the stream of emigration is going out to Argentina and other South American States, the Church has at its hand the duty of increasing missionary work in these countries.

Hartford, Conn.

W. H. MORSE, M. D.

THE CHURCH AND YOUNG PEOPLE'S WORK

By the Reverend Karl M. Block

THE SOCIAL MEETING.

THE Lenten season is a curious time for the consideration of the Social Meeting, but it finds its place here after perhaps fifteen installments in which it has heretofore been ignored. The purpose has been to exalt the religious side of the League's life. Certainly in these days of racial antagonism and class distinctions the Church of Jesus Christ must be a friendly Church. Each one has the privilege of choosing his intimate friends, but under the Church roof and in the play life of the Parish House all exist on terms of equality and fraternity, if the spirit of Jesus rests there. The industrial situation in America is sufficiently alarming, and an aristocracy built upon financing prosperity is accepted so generally as to give the Church anxious pause. Social solidarity is more essential than simple diversion.

Fellowship must be interpreted in Bible terms. We read of the communion or "fellowship of the Holy Spirit." Phillips Brooks draws a fine distinction between those united by the mere liking of individual for individual and those bound together by common allegiance to a principle. The first group, he says, are "like a mass of sand crowded and pressed together so that particle clings to particle and a show of solidity is presented. As soon as the sand grows dry the cohesion disappears and the whole mass falls apart. The other group is like a gathering of iron-dust about a magnet, where each particle holds fast to its neighbors by the pervading power of the magnetic influence that fills them all. Then, if you substitute a Person for the principle, and make gratitude and loyalty the power that holds the men together, you come nearer to the idea."

How many organizations under the direct supervision of, or corollary to the Christian Church; and established to extend the Master's Kingdom, have degenerated into social clubs, athletic associations and the like with the name of Christ and the spirit of Christ progressively absent? The propriety of social activities must meet this inevitable test: Do they obscure the Christ? Do they introduce that spirit of worldliness which is definitely subversive of the Higher Morality? Jesus came that we might have a more abundant life. He began His ministry at a Marriage Feast. The play instinct and the sex instinct are God-implanted. They need that supervision which ought not to be imposed but should be the effect of a growing infiltration of the Spirit of God.

Introduce the Social Meeting with music. Everybody loves to sing. The war showed that clearly. Service Leagues will do well to purchase in sufficient quantity copies of a book called "101 Best Songs," published by the Cable Company of Chicago, Illinois. This book is inexpensive and it contains a fine selection of old favorites and some of the war songs which will endure. The Rotary and Kiwanis clubs have popularized a type of song which develops the histrionic talent and is a source of continued amusement, such as "Old MacDonald Had a Farm," "Old King Cole," "Monday's Wash Day," etc. The psychological value of this type of entertainment rests largely in the fact that it removes embarrassed self-consciousness and permits every member of the League, new and old, to enter heartily into the program of the evening. A period of stunts discovers latent talent and develops good fellowship. A book of suggestive material for the Social Meeting is Dr. C. F. Reisner's "Social Plans for Young People." It is published by Jennings and Graham, Cincinnati. The Y. M. C. A., Y. W. C. A., and Boy Scout organizations all have helpful publications along this line.

At certain times in the year a Y. P. S. L. supper program will commend itself mightily. In these days of multiplied organization and repeated campaigns, one does not need to be taught the sacramental value of breaking bread together. Yet in all these things one must be reminded

of the danger of over-emphasis. We must preserve balance and perspective at all hazards. The Devotional Meeting and its incitement to personal service for the Master is the centre of the League's life.

A fine service can be rendered to the Parish by the production in season of Church pageants. The Primer prepared by the Commission on Church Pageantry and Drama, 281 Fourth Avenue, New York City, will be of the greatest possible help in this regard, and there is a list of interesting plays within the reach of all ages and parishes of all sizes, distributed by the same Commission.

FOURTEEN MISTAKES OF LIFE.

1. To set up your own standard of right and wrong and judge people accordingly.
2. To measure the enjoyment of others by our own.
3. To expect uniformity of opinion in this world.
4. To look for judgment and experience in youth.
5. To endeavor to mold all dispositions alike.
6. To look for perfection in our own actions.
7. To worry ourselves and others with what cannot be remedied.
8. To refuse to yield in immaterial matters.
9. To refuse to alleviate, so far as lies in our power, all that which needs alleviation.
10. To refuse to make an allowance for the infirmities of others.
11. To consider everything impossible that we cannot perform.
12. To believe only what our own finite minds can grasp.
13. To expect to be able to understand everything.
14. To live for time alone, when any moment may launch us into eternity.

—Selected.

SUGGESTIONS.

1. Cultivate a feeling of personal responsibility for the forwarding of the Church's work.
2. Secure a practical and valuable acquaintance with the five fields of Christian service.
3. Support loyally the Church's efforts to cooperate in these fields.
4. Believe that the doing of the will of God is as important as learning about it.
5. Believe that prayer and devotion are a true part of all service.
6. Associate with Christian Service the joy of true fellowship.
7. Desire a thorough training in order to serve the Church effectively.
8. Answer the call of God to real and definite work in behalf of the Church's Missions. (From Church School Service League Bulletin of Diocese of South Carolina.)

YOU IN YOUR CORNER.

Where duty calls in life's conflict,
There is your place!
Where you may think you are useless,
Hide not your face,
God placed you here for a purpose,
Whate'er it be,
Know He has chosen you for it;
Work loyally,
Gird on your armor! Be faithful
At toil or rest,
Whiche'er it be, never doubting
God's way is best.
Whether waiting or working,
Stand firm and true;
Do that work well that your Master
Gives you to do.

—Helen M. Richardson, in The Churchman.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARI MONTAGUE, Editor.

AN IMPORTANT GATHERING.

The Southern Regional Child Welfare Conference, which meets in Atlanta, Ga., on March 13 and 14, should be a most helpful meeting for those interested in this important subject.

The program is very comprehensive and includes speakers from nearly all of the Southern States. We believe it may be suggestive to those who might wish to have similar conferences elsewhere, and therefore publish it here with:

Tuesday, March 13th.

2:30 P. M., Judge Samuel D. Murphy, chairman of Conference, presiding.

Appointment of committees.

1. On permanent organization.

2. On resolutions.

3. To report on "what shall we recommend to a community for shelter and detention service." John L. Sutton, chairman, Miss Emeth Tuttle, secretary.

4. To report on "correlation of national, regional, state and district social work conferences to conserve the time of social workers and accomplish the most." Howard W. Odum, chairman.

"Team work necessary to maintain the normal family." Discussion led by J. Prentiss Murphy, Children's Bureau, Philadelphia.

Discussion from the floor.

From the institution's standpoint, M. L. Kesler, Supt. North Carolina Baptist Orphanage.

From the child placing angle, Lemuel B. Green, Alabama Child Welfare Department.

From the family agency's angle, Miss Ada Woolfolk, Atlanta Associated Charities.

This discussion to include importance of case work in accepting children for foster care, better studies of the individual, and relationships between agencies.

4:15 to 5:30, Presiding Officer, Mrs. Kate Burr Johnson, North Carolina Department of Public Welfare.

"The State Government in child welfare work." Discussion led by William Hodson, Russell Sage Foundation.

Discussion from the floor by heads of Southern welfare departments and others.

5:30 to 6:00, Business meeting, Georgia Council of Social Agencies.

6:30, Conference Dinner, Presiding Officer, Marcus C. Fagg, Florida Children's Home Society.

"What are the lowest terms in a community's plan for the care of illegitimate children?"

Discussion led by Emma C. Lundberg, Federal Children's Bureau, and J. Prentiss Murphy.

8:00, Public Meeting. Presiding Officer, Mrs. Alonzo Richardson, Chairman, Georgia Children's Code Commission.

"Legislation for Children."

Discussion led by William Hodson, chief of division of Child Welfare Legislation, Russell Sage Foundation, and C. C. Carstens.

Discussion from the floor by Frank Bane, Virginia Department of Public Welfare, Mrs. L. B. Bush, Alabama Department of Child Welfare, and others.

Wednesday, March 14th.

8:00 A. M., Meeting of Committees.

No. 1 and No. 2 in Hall No. 2, Chamber of Commerce.

No. 3 in Director's Room, Chamber of Commerce.

No. 4 in basement private dining room, Chamber of Commerce.

9:00 A. M., Case Conference, led by C. C. Carstens.

10:00 A. M., Presiding Officer, Mrs. L. B. Bush, Alabama Child Welfare Department.

"What is good health service in the care of dependent children?" Discussion led by J. Prentiss Murphy.

Discussion from the floor by Miss Bailey, Child Welfare Association, New Orleans, Dr. A. T. Jameson, Connie Maxwell Orphanage, Greenwood, S. C., and others.

11:30 to 12:30, Presiding Officer, Mrs. Claude D. Sullivan, Tennessee Children's Home Society.

"The extension of boarding care of children in family homes." Discussion led by C. C. Carstens.

Discussion from the floor by superintendents of Children's Home Societies of the various states and others.

2:30 P. M., Presiding Officer, Joseph Logan, American

Red Cross.

"Social Work in the Schools."

Discussion led by Willis A. Sutton, Supt. Atlanta Public Schools.

Discussion from the floor by Miss Marie Miller, Durham, Miss Dorothy Davis, Atlanta, Miss Elizabeth Fonde, Mobile, and others.

4:55 to 5:30, Presiding Officer, G. Croft Williams, University of South Carolina.

"Community care for negro dependent and delinquent children." Discussion led by Dr. W. W. Alexander, Southern Inter-Racial Commission.

Discussion from the floor by Miss Winifred Collins, T. C. I. Co., Birmingham, T. J. Woofter, Jr., Georgia Commission on Race Relations, Judge Hugh M. Gannon, Savannah Juvenile Court and others.

5:30 P. M., Reports of Committees.

8:30 P. M., Reception at Atlanta Women's Club, 946 Peachtree Street.

AN INTERESTING EVENT AT RICHLANDS, VIRGINIA.

Although the following account of community activities came to us as "news," it seems to be such a practical application of Christianity to the Community, that we are using it in full on this page:

At Richlands in Tazewell County, Virginia, in the section of the diocese known as the "Archdeaconery," a Civic Betterment League was formed a few years ago with a view to improving in various ways the social conditions in the community. The League, whose membership was composed of eight members of the Methodist Church and one Presbyterian, had as its leader Senator C. C. Hyatt.

In order that the active work of the League might be conducted in the most effective manner possible, it was decided to obtain a trained social worker and Miss Bertha B. Mills, a Deaconess in the Episcopal Church, was secured. So well did Deaconess Mills perform the work to which she was called and so impressed were the members of the League by her activities that the members of the League ultimately decided they could better hope to accomplish their vision by asking the Diocese of Southwestern Virginia, through its Bishop, to take over and conduct the work. All that the League had acquired in the purchase of lots and equipment was presented without cost to the Diocese, with the understanding that Deaconess Mills would be retained in her position. This, of course, means that the placing of this whole enterprise in the hands of the Episcopal Church represents a fine tribute to the splendid leadership of Deaconess Mills.

Trinity Community House has recently been completed, at a cost of somewhat more than \$12,000, which is to be borne partly by local interests and partly by the Diocese.

The structure is of brick, with two stories above and one below ground. In the concrete basement, in addition to the furnace and fuel rooms, there is a large play room with shower baths and other conveniences.

On the ground floor is an assembly room for Sunday School, services and other community purposes and a library which already contains perhaps five hundred books.

On the next floor are the apartments for Deaconess Mills and her assistant, Miss Sarah Alfriend.

The formal opening of Trinity House was held on the evening of Friday, February 9, and was a most interesting occasion; about two hundred persons from the community being present.

After a brief service and a statement by the Bishop, the Rev. Edward W. Hughes, veteran missionary in the Archdeaconery, introduced Senator Hyatt, who spoke on "The Purpose of the Community House, as Originally Conceived and Gradually Developed." A hymn followed, after which the Rev. J. H. Kern, pastor of the Methodist Church at Cedar Bluff, near Richlands, made an address on "The Conception, Interpretation and Realization of a True Vision of Christian Service." The Rev. W. A. McKee, pastor of the Methodist Church at Richlands, then spoke on "The Godspeeding of a Work Undertaken for the Salvation of His People and with an Eye single to His Glory in Christ Jesus."

The final address was made by Bishop Jett.

The Rev. Messrs. Eubank and Arrowsmith, of Tazewell, had been invited to take part, but were prevented from being present. It was a source of sincere pleasure to Bishop Jett to have with him at this time these ministers of other denominations, who were requested to assist in the service in special recognition of the fine courtesy they are exhibiting toward the representatives of the Episcopal Church in that section and the splendid sympathetic and financial cooperation that is being afforded by the community in general.

In connection with the opening of Trinity House eighty pupils were enrolled in the Sunday School and it is believed that this number will greatly increase.

No account of this most encouraging activity would be complete without a reference to the great work of Archdeacon E. A. Rich, recently moved to the Diocese of Delaware, whose efforts have contributed in very large degree to the consummation of this entire enterprise.

The Great Commission

CHAPEL NOT YET PROVIDED FOR NEW ST. MARY'S HALL, SHANGHAI.

This winter, for the second time, Mrs. Charles R. Pancoast, of Philadelphia, is enjoying the experience of an unofficial visit to the Church's missions in the Orient. In a recent letter to the Secretary of the Department of Missions, she tells of her satisfaction with the buildings now being erected for St. Mary's Hall, Shanghai, one of the best schools for girls in China. Unfortunately the amount available for buildings was not sufficient to provide for the \$15,000 chapel that Bishop Graves is most anxious to build. Mrs. Pancoast says:

"We are perfectly delighted with the new St. Mary's buildings. They are simple but in good taste, wonderfully planned, and the whole plant shows the most careful thought. Each teacher has gone over her own department and added helpful suggestions which have made a most satisfactory result.

"We have recently visited the new college of another communion in a neighboring city, and while it is much more elaborate in architecture we did not feel the buildings were nearly so well planned. They expect only one hundred and fifty girls, and their plant thus far has cost \$350,000. St. Mary's plans for three hundred, and will cost less than half that amount.

"But—and here comes the thing which troubles Mr. Pancoast and me—unless the \$15,000 for the chapel is given at once there will be no chapel when they go to take possession of the new buildings next September.

"It seems to us it would be like building a beautiful Church and consecrating it without having an altar in it. At home this might not seem so important but here in a non-Christian land the chapel, the Cross, and all that they stand for, are the whole explanation of our being here at all.

"Not to make the chapel the most prominent feature of the new St. Mary's would seem that we are not placing the emphasis in the right place. I find a general depression among all the teachers and a feeling that we at home cannot realize how important this is. Bishop Graves feels the same way.

"St. Mary's simply must have the chapel. I will do all in my power to help get the money for it and would gladly advance it or give it all if I had it to give.

"The influence these girls will have on the future of China cannot be measured and we cannot afford to lose this great opportunity to show them the importance we place on the chapel and all that it stands for as the foundation stone on which all character and education must rest."

The National Council and the Department of Missions desire that St. Mary's Hall should have its Chapel and have placed it high on the list of priorities in the program. About \$5,000 of the \$15,000 needed has already been given. Any one who wants to help St. Mary's have that Chapel by September, 1923, can make an individual gift for Priority No. 69 directly to the Department of Missions, 281 Fourth Avenue, New York City. The amount so given will, if the donor so desires, count at the end of the year, upon the quota of the Diocese from which it comes.

TO THE BOYS AND GIRLS OF THE CHURCH.

How many boys and girls will assist the Woman's Auxiliaries to the Council, in helping to finish the Bishop Rowe Foundation Fund, that the \$100,000 can be completed by Easter, 1923?

Perhaps you will like to hear about Bishop Rowe, of Alaska.

Many of you know him personally and some have helped to buy a dog for his team, in that far off country of snow and ice—where there are no horses to pull the loads.

One Sunday School helped and how do you think it did it?

They had a model of a dog, hanging in their Sunday School, and the children began to buy him.

Some paid for his head, others for a leg, an ear, etc., until the whole dog was complete, and the money sent to Bishop Rowe.

With his teams of dogs and the sleds, he has to travel far into the wilderness, over glaciers, frozen rivers, up and down snow-covered mountains, or down rapids, in his boat, where the boat would capsize should they not understand how to guide it.

Often he has been in danger of freezing, or starving, and all for what?

Just pleasure? Yes, and no. Not selfish pleasure, but for the joy of giving the Gospel of Jesus Christ and comfort to the lonely Indians, Esquimaux as well as white people, who live so far away from civilization, and who watch eagerly for his visits.

Three years ago, it was suggested to raise \$100,000 for his twenty-fifth anniversary as first Bishop of Alaska, the interest given him to use in building much-needed churches, hospitals and schools.

Last September, at the General Convention in Portland, Oregon, they presented him with \$72,987.93. Now the Woman's Auxiliaries desire to raise the rest, that by Easter next the whole of the \$100,000 can be completed.

Will some of our Sunday Schools get a model of a little Church, instead of a dog, and begin to put it together, and raise some money to help us?

Do not take away from your Lenten Offering, but each Sunday take an extra penny to pay for the Church.

Give us a little more candy, chewing gum, or the "movies," and run errands, and save your pennies in that way.

Perhaps one boy will pay for a window, or a girl for some shingles, and finally, the whole will be paid for, and you will be happy in feeling that you had a share in this missionary work.

Why not get your fathers to help

Do you not think you could interest them, for I think the men might help the women to raise the balance needed.

Will any Sunday Schools assist us?

If so, send me word as quickly as possible.

The little Church can cost any amount, from \$1.00 to \$200, as much as you can afford to give.

Form a circle among yourselves quickly and write to me what you will do, so I can tell the committee that our boys and girls are helping us.

Send your money to the Treasurer, Mr. Stephen Baker, 40 Wall Street, New York City, N. Y.

Mary Eloise Rumney, Secretary,

For the Woman's Committee for the Bishop Rowe Foundation Fund.

100 Harvey St., Germantown, Philadelphia, Pa.

Church Intelligence

History of the Theological Seminary in Virginia.

The Centennial History of the Theological Seminary in Virginia will soon appear in a two-volume edition. The work is being prepared for the press by the Rev. Dr. William A. R. Goodwin, who undertook the task at the request of the Alumni Association and the Board of Trustees of the Seminary. He has associated with him a number of other contributors, some of whom have written chapters that will constitute an invaluable contribution to the history of the American Church, among them being the Rev. C. Braxton Bryan, historiographer of Southern Virginia, and the Rev. Dr. Edward L. Goodwin, historiographer of the Diocese of Virginia.

In their contributions to the book, the history of the Church in Virginia is written from the beginning, showing the background out of which the Seminary found its origin.

This history will contain over eleven hundred pages, and will be richly and fully illustrated, showing views of grounds, buildings, missionaries, old class pictures, photographs of faculty, Bishops, and many other views of interest. There will be over one hundred and fifty illustrations in the book.

The book will be offered to preliminary subscribers at \$5 for the two volumes, which is actually less than the cost of publication. This has been made possible by subscriptions received to defray the preliminary cost of getting the volume to press. When the sub-

scription list is closed, the price of the book will be immediately raised to probably \$7 for the two volumes. The proceeds of the sale of the book, after the cost of publication has been provided, will be devoted entirely to the Library Fund of the Virginia Theological Seminary.

As the edition is limited to one thousand volumes, those who desire to procure copies of the book should send their subscriptions to the Rev. A. E. Clattenburg, Hazleton, Pennsylvania. The subscription list will be closed at an early date.

On Its Way.

A substantial increase of the Permanent Fund was announced to the Trustees of the Church Building Fund at the annual meeting of the Commission on January 18, in the donation of securities of the market value of \$42,250 for the founding of the "Margaret Locke Erwin Holt Memorial Fund" to be used without restriction for the nor-

ma purposes and work of the Commission. This splendid gift is a material help in the line of equipment, a mark of appreciation of the value of the service rendered by the Commission, and an encouragement to the Trustees in answer to their appeal to members of the Church for the development of a most useful agency in Church Work. The Permanent Fund is now surely "on its way" of growth. It has now reached \$719,878.32. But a much larger sum than this could be used in the work as is evidenced by the fact that many requests for sums of \$10,000, and over have been declined during the year because of lack of available funds. The average of the parochial loans held by the Commission is \$3,000. The increase of the fund in the past year will make possible for 1923 the placing of fourteen new loans of the same average, which when placed will produce an additional \$2,200 for use as gifts and grants.

As evidence of the helpfulness of the fund the trustees announce for 1922 the making of loans in the sum of \$62,525, of grants in the sum of \$3,600, and of gifts in the sum of \$25,350. There has also been pledged from the funds immediately available for the purpose \$59,350 for loans, and \$24,450 for grants and gifts. In all sixty-four requests have been answered and forty-one others have been promised and will be answered as soon as the covering papers have been presented.

The trustees made record at this meeting of the serious loss sustained in the death of the Hon. L. Bradford Prince and the Rev. Henry Anstice, D. D., two of their number, oldest in point of service, and unexcelled in devotion to and labors for this cause in which they believed and for which they worked for the good of the Church they loved.

MICHIGAN.

Death of Bishop Williams.

The Right Reverend Charles David Williams, Bishop of Michigan and distinguished as a pioneer in the movement to liberalize religious thought in this country and in England, died suddenly Wednesday evening, February 14. Death was due to cerebral hemorrhage.

In the Bishop's death, news of which shocked religious leaders by its suddenness, the Diocese of Michigan has lost a firm but broad-minded guide. That was the unanimous sentiment expressed spontaneously by the clergy of the diocese when they learned of the sudden end. More than that, they added, sound liberalism in religious thought in the United States and in England, where the Bishop's views were as widely known and appreciated as they were in America, has been deprived of a courageous apostle.

Bishop Williams was in his sixty-third year. He was elected Bishop of Michigan February 6, 1906. He suffered a slight attack of influenza recently, at which time he was to have delivered a sermon in St. Paul's Cathedral, Detroit, on Father and Son Week.

Bishop Williams was born in Bellevue, Ohio, July 30, 1860, the son of David Williams and Eliza Dickson Williams. As a youth of twenty he was graduated as bachelor of arts from Kenyon College, receiving his A. M. degree in 1892, and the degree of doctor of divinity a year later. He married Miss Lucy Victoria Benedict in Cincinnati, September 29, 1886.

Before he was elevated to the bishopric and assumed his duties as head of the Diocese of Michigan, Dr. Williams served as rector of many Churches in Ohio, beginning his ministerial career at the Church of the Resurrection in Fern Bank, Ohio. During the period from 1884 to 1889 he was rector of the Church of the Atonement, Riverside, Ohio, and for the next four years held the rectorship of St. Paul's Church in Steubenville, Ohio.

For thirteen years preceding his appointment as Bishop of Michigan, Dr. Williams was dean of Trinity Cathedral in Cleveland, and it was during those years that his powers as a leader of men and a lecturer on the significance of new religious and social movements in this country and England brought him prominence far beyond the bounds of his own Church.

Among Bishop Williams' writings the book which won perhaps widest recognition as embodying the author's large liberality of views was his "Valid Christianity for Today."

Bishop Williams was consecrated at the Cathedral in Cleveland in 1906 and came to Detroit to assume charge of the Michigan Diocese which comprises the lower half of Michigan. There are approximately one hundred churches in the diocese, and the number of communicants has doubled since he took charge.

He devoted several weeks of his time every year to speaking at American universities. Last year he was signally honored in being chosen the Lyman Beecher lecturer at Yale. Using a series of addresses delivered in this engagement as a basis, he wrote his book, "Prophetic Ministry for Today." This work gained great renown in religious circles. He was also the author of other books.

In 1910 and 1920 the Bishop attended the Lambeth Conference in London, a meeting of all Bishops of the American Church, which convenes every decade. During the war he was a Red Cross Commissioner in France. In 1921 he accompanied a party of fifty American professors and leaders in economic thought to England to study the English labor movement and its relation to the Church. The conference was held under the direction of Sherwood Eddy, Y. M. C. A. executive.

Bishop Williams leaned to liberal views. He refused to be "muzzled" when he thought he spoke for the good of his Church. He achieved the reputation of being the "leading exponent of the social gospel" in the Episcopal Church of the United States. He was National President of the Church League for Industrial Democracy and always eager that the Church should be closely allied with labor.

From the beginning of his ministry, Bishop Williams in his preaching, teaching and public addresses, emphasized the need for the regeneration of society, the ultimate replacement of the present commercial, social and political system by a civilization founded on the ethics of the Sermon on the Mount, the larger righteousness of society rather than the smaller righteousness of the individual. In his opinion the Church must ever stand four-square for equity, and justice, even though by so doing it endangers its income by the antagonism of certain wealthy and powerful members. He ever maintained it is the Church's business to mix religion with industry, politics (national and international) with economics and society. He was not by any means a socialist, but rather a student of and an authority on sociology. While he often had been accused by his critics of mis-statements due to ignorance of

conditions actually existing in modern industrial, commercial and political life, it is doubtful if there are any public men today in this country who were better informed or who more carefully analyzed and considered such conditions than he.

As a member of the commission of the Inter-Church World Movement, to study conditions in the steel industry, as a member of the "American Seminar," which studied at first hand in the summer of 1921 the labor conditions in England and on the continent; and by keeping constantly in touch with the writings of prominent and well-informed leaders in the industrial, economic and political world, he had a wide knowledge of the subjects which he discussed in sermons and public addresses.

Bishop Williams was laid to rest Monday afternoon, February 19, in Woodlawn Cemetery, following services in St. Paul's Cathedral, where nearly 3,000 persons bowed their heads in tribute to a preeminent man in thought and speech and influence. Later it is expected, the body will be placed in a crypt beneath the altar of the Cathedral.

Long before the services, which in the beauty of their solemnity and dignity befitted the man they honored, were begun at 2:30 in the afternoon, the great Cathedral was filled by dignitaries of the Church from all parts of the country and hundreds of laymen, women and children who knew and loved him. There are seats for 1,500 in the great church, but the crowd occupying those seats, or silently standing in the aisles and vestibules, overflowing out on the sidewalks, was double that number.

And in the throng there were men and women, clergymen and laymen of many religious denominations. Bishop Williams was a liberal thinker, and his words were heard and respected by no single creed or denomination.

Few symbols of mourning were displayed beyond the drapes of purple. The tone of the ceremony was triumphant, resurrection, rather than death, the keynote.

Members of the House of Bishops conducted the services. The Psalms were read by Bishop David Williams, of Huron Diocese, Ontario; the lesson by Suffragan Bishop David L. Ferris, of Western New York; the prayer by Bishop Francis, of Indianapolis; the committal by Coadjutor Bishop Wilson R. Stearly, of Newark, and the benediction by Bishop William Andrew Leonard, of Ohio.

At Woodlawn Cemetery, where the body was finally laid, the prayers were said by Dean Warren L. Rogers.

In the morning, at eight o'clock, the body of the late Bishop was brought to the Church, where it lay in state until nine o'clock, when there was a celebration of the Holy Communion in the presence of the Bishop's family and relatives, several scores of clergymen and a congregation that filled the nave of the Cathedral.

The Collect was recited by Dean Rogers, the Epistle was read by the Rev. W. L. Torrance, of St. Andrew's Church, Detroit, and the Gospel by the Rev. Dr. W. D. Maxon, of Christ Church. The Rev. S. S. Marquis, of St. Joseph's Church, the former dean of the Cathedral, was the celebrant. The Rev. R. W. Woodroffe, of St. John's, Detroit, and the Rev. Emil Montanus, of Saginaw, also assisted.

Following the morning service the body lay in state, with its guard of clergy and Knights Templar, until the rites of the afternoon.

While the body was lying in state,

about noon, a group of Russian priests and choristers chanted over it the litany burial service of the Russian Orthodox Church. They had received permission when they had declared they wished to honor the Bishop as a promoter of Church unity.

The Rev. Serephin Oblivantsev, of Ford City, Ont., conducted the services, and the Rev. Andrew Sura, of S. S. Peter and Paul's Russian Orthodox Church, Detroit, led the singing.

I. C. J.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Improvement at St. John's, Waynesboro.

For the past two years the congregation of St. John's has been accumulating funds with which to build a much-needed addition to the church. This improvement, which was designed by Messrs. T. J. Collins & Sons, Architects, of Staunton, Va., is in the form of a transept on the north side of the church and adds to the general attractiveness of the building and especially to the comfort of the members of the choir who now have a large choir room.

While there is not a resident rector at Waynesboro at the present time, the work of St. John's is progressing nicely; services being held in turn by the Rev. Claudius F. Smith, Diocesan Missioner, the Rev. Roberts Coles, of Charlottesville, and Mr. Theodore H. Evans; a student at the Virginia Theological Seminary and a candidate for Holy Orders from this diocese. The congregation includes, in addition to the members in Waynesboro, a number of the students at Fishburne Military School, and at Fairfax Hall, a school for young ladies. Bishop Jett will visit St. John's for confirmation on the evening of Saturday, March 31, and will preach at the morning service on Easter Day.

New Parish House at Trinity Church, Staunton.

The congregation of Trinity Church built a parish house years ago, when a parish house was somewhat of an innovation among Episcopalians. The work of the church has now grown, however, to such an extent, both in amount and variety, that this building has proven insufficient for the needs of the parish.

A new parish house is now under construction and will probably be in use within the next few months. The cost will be somewhat beyond thirty thousand dollars. All modern conveniences for a growing parish are being provided; ample class rooms, kitchen, assembly rooms, etc.

Trinity Church, of which the Rev. John J. Gravatt, Jr., is rector, is one of the three largest churches in the diocese in number of communicants, and the church building itself is among the handsomest in the state.

The many friends of Deaconess Bertha B. Mills, of Richlands, Virginia, will regret to learn that it became necessary for the Deaconess to undergo a rather severe operation on February 17. Everything possible is being done for her comfort, however, and at last reports she was getting along nicely, and it is hoped that she will have an early and complete restoration to health.

T. A. S.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Fire Threatens Colonial Church in Oldest American Parish.

Early Friday morning, February 23, the sexton of old St. John's Church, Hampton, discovered a fire in the rector's study in the tower of the church. The fire in the open fireplace had burned up through the wall of the room and the floor of the choir room on the second floor of the tower was ablaze. A quick response on the part of the Hampton Fire Department prevented the fire from spreading and it was confined to the tower.

The furniture and contents of the rector's study were saved and on the second floor, some of the vestments were taken out of the building, although quite a number with hymnals, prayer books and other equipment were ruined.

None of the historic features of the old Church were affected by the fire. St. John's, which is the third church in Elizabeth City Parish (founded 1610), was built in 1727. It has twice been burned, first during the War of 1812 and again in the War Between the States. On both occasions, the old colonial walls remained standing and the original church was preserved.

The famous communion silver at St. John's, the oldest communion silver in America, and which bears the hall mark of 1619, was unharmed by the fire.

The Rev. Charles E. McAllister is the present rector of St. John's. The total damage will be about \$500.

Two interesting services were held in Emmanuel Church, Cape Charles, on the first Sunday in Lent. In the morning, the Rt. Rev. Arthur C. Thompson, D. D., instituted the new rector, the Rev. M. Colgate Daughtrey.

In the evening, the Church was filled to its capacity, when, after an inspiring service and sermon by the Bishop, ten candidates were presented for confirmation.

The first five hundred dollars of the Easter offering of St. Paul's Church, Newport News, the Rev. J. K. M. Lee, rector, is to be given to the Boys' Home, Covington, and all that is given above this amount will be designated for general missions.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Religious Pageantry and Educational Drama.

At the February meeting of the Sunday-school Institute announcement was made of the proposed organization of a Central Committee in the interest of religious pageantry and educational drama.

A meeting to accomplish this will be held at Epiphany Church on March 9 and all interested are invited to be present. Several persons of experience will be present to address the meeting. Some possible results of such an organization are, the establishment of a library of standard religious pageants and plays from which those in the parishes doing such work may select material, the exchange of costumes and properties in the different parishes and the exchange of choruses, groups for entire castes for the mutual benefit of the churches. Some of those especially interested in this movement are Dr. Dudley, of St. Stephen's Parish;

Commander Jewell, of the Board of Religious Education, and Mrs. H. C. Bolton, president of the Girls' Friendly Society.

Mercer-Hadley Missions.

Mr. E. E. Mercer and Mr. H. H. Hadley are holding a Mission at St. Andrew's Church during the present week. Similar Missions have been held by these two laymen at the Chapel of the Good Shepherd and St. Stephen's Church during the winter and have been well attended and have aroused much enthusiasm.

The Rt. Rev. William F. Nichols, D. D., Bishop of California, was the preacher at Epiphany Church on Sunday morning, February 25. The preacher at the noon-day services during the week of February 25 was the Rev. Hugh Birkhead, rector of Emmanuel Church, Baltimore.

M. M. W

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Clergy Conference.

Bishop Manning expressed the wish, when elected, that he might give most time to spiritual matters, and when he asked for suffragans gave as one reason his desire to assist Diocesan clergy to attain higher spiritual ideals. More than one hundred clergy attended a conference just called by him, at which he gave an address on "The Ministry; Its Joys and Responsibilities." Following the address in a Cathedral chapel, luncheon was served in the Undercroft of Synod Hall, and then informal discussion was had when Dean Robbins, the Rev. J. O. S. Huntington, the Rev. Dr. Van de Water and both suffragans spoke. The point was stressed that right now, as never before, spiritual things are needed, almost to the exclusion of all else.

Meeting of the Sulgrave Association.

Washington's birthday was observed in New York with a meeting of the Sulgrave Association in historic St. Paul's Chapel, at which Bishop Brown, of Virginia, preached the sermon. The details were in charge of the vicar, the Rev. Dr. J. P. McComas. Judge Alton B. Parker, head of the Association, of the National Civic Federation, presided.

Parish to Build Apartment House.

St. James' Church, Bronx, the Rev. Dr. DeW. L. Pelton, rector, will erect an apartment house to cost \$300,000, doing so to bring in \$20,000 a year income for use in parish work. St. James' is one of the six old parishes of the Bronx, located in a part of the borough recently opened up by extension of subway lines. It owns a large site, and used to own a larger one. Adjoining the church is St. James' Park, named for it. A site for the apartment is owned by the parish, and an ample site for a second one, if ever such prove desirable. All about the parish church there have been erected recently very handsome apartments, and ten times as many people have moved into the parish within a year as were there five years ago.

The Order of Sir Galahad.

A grand conclave will be held in the Church of the Epiphany, the Rev. W. T. Crocker, rector, Lexington Avenue

and Thirty-fifth Street, on Monday, March 5, 1923, at 8:15 P. M.

Full Regalia, Flags and Pennants will be used and the Ritual of the Order followed.

The Founder of the Order, the Rev. Ernest J. Dennen, Archdeacon of Massachusetts, will address the Grand Conclave. Special interest in his coming is attached to the fact that Mr. Dennen has been elected chairman of the new Commission on Work for Boys of the Board of Religious Education, authorized by a resolution of the last General Convention.

The Rt. Rev. Thomas Frank Gailor, D. D., Presiding Bishop of the Council of the Protestant Episcopal Church in the U. S. A., will preach the sermon.

As it is desired to make this Grand Conclave a gathering for Boys and Young Men in general, attendance is warmly invited from our Churches, Church Schools, Church Societies, and Clubs. The clergy will be cordially welcomed and are invited to bring their vestments.

Dean Fry of Lincoln Cathedral, England, has sailed for home, having raised \$19,000 in the United States and \$4,000 in Canada to help repair the famous fane named. He said he was delighted with Americans, not their gifts only, but their wit and courtesy. He pledged that any Americans visiting Lincoln will be shown all possible Cathedral courtesies.

C.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Recent Contributions to Seamen's Church Institute.

J. P. Morgan, the financier, has contributed to the new building fund of the Seamen's Church Institute, Philadelphia.

This was announced at a meeting of the executive committee and workers of the campaign February 21. The contribution is to be used to place a room in the new building in honor of Mr. Morgan's father, the late J. Pierpont Morgan.

The Rev. Louis C. Washburn, D. D., rector of Old Christ Church and chairman of the committee, also announced that H. W. Biddle had contributed two rooms in honor of Jesse Turner Biddle and a room in memory of Mrs. John G. Carruth had been contributed by Mr. Carruth. Other contributions are in memory of Edward Toukin Dobbins, Arthur E. Newbold, J. C. Cramp, W. W. Frazier, William Carter, the father and mother of Mrs. W. Lyttleton Savage and the Rev. George H. Gassner, D. D.

Americanization Work.

Group meetings for the study of Americanization and the responsibility of the Church towards the immigrant and the foreign born are being held in forty-three parishes in Philadelphia and other parts of the Diocese of Pennsylvania during the week of February 25, and will be continued throughout each week until the end of the Lenten season.

These meetings bear a close relationship to the Americanization movement recently inaugurated by the Philadelphia Chamber of Commerce, when that body adopted the slogan "Our City One Hundred Per Cent American." To that slogan the leaders of the Americanization campaign within the Episcopal Church have added "Our Diocese One Hundred Per Cent Christian."

Mrs. Adeline Avery Pillsbury, of Bala, wife of Dr. Henry A. Pillsbury, of the Council of the Academy of Natural

Sciences, is in charge of the group meetings. Mrs. Pillsbury is Diocesan Secretary of the Education Department of the Woman's Auxiliary of the Diocese. The Rev. N. B. Groton, rector of St. Thomas' Church, Whitemarsh, is also associated in the work.

St. Stephen's Centennial.

Centennial services were conducted Sunday, February 25, in St. Stephen's Church, Philadelphia, the Rev. Carl E. Grammer, S. T. D., rector. In recent months the church has been handsomely remodeled and redecorated in preparation for the centennial anniversary.

The Rev. Dr. Elwood Worcester preached an anniversary sermon in the morning. At the evening service Dr. Grammer spoke on "The Contribution of St. Stephen's to Church Music."

Aid for Lincoln Cathedral.

American aid for the Lincoln Cathedral in England was solicited in Philadelphia February 19, when the Rev. Thomas C. Fry, dean of the Church, gave an illustrated lecture in the Art Alliance.

The dean explained that the Lincoln Cathedral was originally built in the time of William I, by St. Hugh, and was intended originally as a "keep" presented by the king for faithful services.

"The Story of Japan" was the topic of an address Sunday morning in St. Michael's Church, Germantown, by Dr. John W. Wood, one of the outstanding laymen of the Church in America and Executive Secretary of the National Department of Missions and Church Extension.

Bishop Garland presided at the First Anniversary of the Hebrew Christian Synagogue Saturday afternoon, February 24, in the Synagogue. Addresses were made by Max I. Reich, president of the Hebrew Christian Alliance of America; the Rev. D. J. Newgewirtz, of Montreal, Canada; Harry G. Greenberg, of Long Island; the Rev. Dr. Caley and Bishop Garland.

R. R. W.

WESTERN NORTH CAROLINA.

Rt. Rev. E. G. Weed, D. D., Bishop.

Encouraging Outlook for Grace Church, Morganton.

Grace Hospital, Morganton, has been conveyed by the trustees to the vestry of Grace Church in the same town, the Rev. Norvin C. Duncan, rector, greatly enriching the parish's opportunity for service. The hospital lies across the street from the parish property, occupies four acres of valuable land, well located for the work. This institution was founded by the late Rev. Walter Hughson, a loved rector of Grace Church. Since his death, in 1908, his widow, Mrs. Mary H. Hughson, has directed the work of the hospital. The report of last year shows that there were one hundred and eighty-one free patients.

The tubercular work has attracted wide interest in the genuine good accomplished in an increasing area of Western North Carolina. Consideration is being given the plan to make this department a tri-diocesan establishment for tubercular treatment. The situation at the foothills of the mountains is most advantageous for tubercular treatment. It may be said that while the hospital ministers to the whole community and receives pay patients, it has always been faithful to

the purpose for which it was founded—to minister to those who otherwise would be without hospital care.

At this time Grace Church has other reasons to be encouraged in the outlook for its large usefulness: the gift of a parish house now under construction, and given as a memorial to Joseph and Matilda Erwin by their children.

Bible Class Supper.

The Men's Bible Class of St. Mark's Church, Gastonia, enlisting as members one-half of the men of the parish, gave a supper recently to the men of the congregation, at which the speakers were: Bishop Horner, Bishop Penick and Mr. Frank Shelby, general secretary of the Brotherhood of St. Andrew. The gathering was not a rally meeting for a Bible class, but the inspiration of a going work that is doing much good.

J. W. C. J.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt. Rev. H. B. Delaney, D. D., Suffragan.

Lenten Services in Raleigh.

The daily Lenten services at the Church of the Good Shepherd, Raleigh, are attended by increasingly large congregations.

On Wednesday evenings during Lent Bishop Cheshire is delivering a series of lectures on the Creeds.

On the first Sunday in Lent, the Rev. H. G. Lane preached the annual sermon to the members of the Raleigh Rotary Club and at the same service the large mixed choir of the Church rendered Maunder's Cantata, "Penitence, Pardon and Peace."

H. G. L.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Lenten Services.

On Thursday evenings throughout Lent the parishes in Atlanta and Macon are holding united services which are largely attended.

The two colored Churches in Atlanta are holding Lenten noon-day services in the Auditorium Theatre daily, which are attracting large congregations and at which the most prominent colored clergy of our Church and other denominations are scheduled to speak.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.
Rt. Rev. K. G. Finlay, D. D., Coadjutor.

Archdeacon Baskervill's Tenth Anniversary.

The tenth anniversary of Archdeacon Baskervill as rector of Calvary Church, Charleston, was celebrated on Sunday, February 18. In the morning he delivered a striking and inspiring sermon on the subject of "Opportunity," and celebrated the Holy Communion.

In the afternoon a splendid address was delivered to the Young People's Service League by Dr. M. M. Mouzon.

At the final (evening) services, the Rev. C. A. Harrison, rector of St. Mark's Church, preached a stirring and instructive sermon. All of the services were largely attended and will be long remembered.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop
Rt. Rev. W. G. McDowell, Coadjutor.

The Rev. Middleton S. Barnwell, D. D., at a called meeting of the vestry of the Church of the Advent, Birmingham, on Wednesday, February 14, announced that he had reconsidered his intention of leaving Birmingham and would not accept the call to Christ Church, Savannah.

Dr. Barnwell recently received an urgent call to Christ Church, Savannah, and announcement was made on Monday that he had decided to accept. This announcement was received with great regret not only in his own parish but throughout the city, for he has been one of Birmingham's most active spirits, both in civic and religious affairs.

His decision to remain as rector of the Church of the Advent was received with joy, not only by his own people, but by the people of Birmingham generally.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Annual Meeting of the Woman's Auxiliary.

The eighteenth annual meeting of the Woman's Auxiliary in the Diocese was held in St. John's Church, York, the Rev. Paul S. Atkins, rector, on Tuesday and Wednesday, February 6 and 7. The meeting opened with a Quiet Hour, conducted by the Rev. B. Talbot Rogers, D. D., of Sunbury. On Tuesday evening a missionary mass meeting was held in the church, at which the speakers were the Right Rev. James H. Darlington, Ph.D., D. D., LL.D., and the Rev. Floyd W. Tomkins, D. D., rector of the Church of the Holy Trinity, Philadelphia. On Wednesday morning, after the celebration of the Holy Communion by the rector, the Rev. Paul S. Atkins, the business meeting began in the church, and in the absence of the Diocesan President, Mrs. C. H. Boyer, of Huntington, the Diocesan Vice-President, Mrs. A. M. Drinkwater, of Williamsport, presided. The president's message was read by the Secretary, and interesting reports were given. The following were elected as officers for the ensuing year: Vice-President-at-large, Mrs. A. M. Drinkwater, of Williamsport; Treasurer, Miss Margaret Silliman, of Altoona; Secretary, Mrs. M. W. Van Horne, of Williamsport; United Thank Offering Custodian, Miss Estelle Bubb, of Williamsport. Delegates to the Provincial Synod: Mrs. M. R. Cowell, of Lancaster, and Miss Margaret Cook, of Bellefont. Alternates: Mrs. J. W. Peck, of Tioga, and Mrs. M. W. Van Horne, of Williamsport. The remainder of the afternoon was taken up with reports by the vice-presidents of the Archdeacons. After mid-day prayers for missions, led by the rector of St. John's, the pledges for the work of the Auxiliary during the coming year were made, and the report of the nominating committee was given.

After a most delicious luncheon given by the women of St. John's Parish, the business session was resumed. Mrs. M. C. Adams, of Pittsburgh, president of the Woman's Auxiliary of the Third Province, gave a most interesting and helpful address on "The Work of the Auxiliary." Mrs. Adams had just come from a meeting of the Executive Committee of the Auxiliary, in New York, and told of the plans of that

committee for the coming year.

After a rising vote of thanks to the ladies of St. John's Parish for their splendid hospitality, the meeting adjourned.

A. A. H.

PITTSBURGH.

Rev. Alexander Mann, D. D., Bishop.

Parish Celebrates Nineteenth Anniversary.

During the last week in January St. John's Church, Pittsburgh, celebrated the nineteenth anniversary of the founding of the parish, with a series of services extending over four days. The occasion was the opening of a splendid new Parish House just completed. On January 30 there was a service of Thanksgiving in the Church and an inspection of the Parish House by the members of the congregation. On the thirty-first, the Clerical Union held a meeting in the afternoon, when a review of three late books of interest was read by the Rev. Dr. Bailey. At six o'clock dinner was served for them, the Bishop and Mrs. Mann being the honor guests. That evening the anniversary service was held, when the Church edifice was crowded to capacity, many communicants of former years being in attendance. The Rt. Rev. Alexander Mann, D. D., made an address of congratulation, and the anniversary sermon was preached by the Rev. John Dos Hills, D. D., President of the Standing Committee. About twenty of the Diocesan clergy were present at the service and attendant exercises in the Parish House. At the close of the service Bishop Mann dedicated the Parish address, followed by addresses by the House and its Chapel, and make a short Rev. Dr. Budlong, of the Church of the Ascension, and the Rev. F. O. Johnson, of Christ Church. This was followed by an inspection of the new building. On February 1, the Ministerial Association of that section of the city which is called Lawrenceville, was entertained at dinner, and in the evening there was open house and a concert for the community. On the evening of the second there was a party for the Church School.

The community in which St. John's is located is filling up largely with people of foreign birth, and the parish is hoping to make the Parish House a sort of Community Centre, "a house of friendliness for all men."

St. John's Parish was organized in 1833, and the first structure was erected the following year; the second Church was built in 1861, and the present edifice in 1891. The parish house is a memorial of the Rev. Thomas Jefferson Danner, rector from 1892 to 1913. The present rector is the Rev. Milton S. Kanaga.

One Hundredth Anniversary Observed.

From Tuesday, January 30 to Sunday, February 5, inclusive, Christ Church, Greensburgh, celebrated the hundredth anniversary of its organization as a parish. The celebration opened on Tuesday evening with Evening Prayer, and an historical address by a former rector, the Rev. H. Hobart Barber, of Augusta, Georgia. Ten visiting clergy were vested and in the Chancel. The service was followed by a reception in the school room which was largely attended. On the Saturday evening there was a reception to the Rt. Rev. Alexander Mann, D. D., this being his first visit to the parish, at which the parishioners, the local ministers, and other representative citizens had opportunity to meet and greet Bishop Mann.

On Sunday there was a celebration of the Holy Communion, at which the Bishop preached. Interesting features of the celebration were the exhibition of the original subscription list for the building of the church in 1822, the old parchment charter given by special act of the Legislature January, 1823, and a silver cup which had been used as a chalice at the first service of Holy Communion. In the north transept of the Church are the chancel windows of the former church, and under these the old altar with its red covering was placed, with the first communion silver used by the parish, and with the old sanctuary chair standing near, on which lay the silk preaching gown used in early years.

Two Notable Dinners.

The first week in February was made notable in Church annals in the Diocese by two large dinners at both of which Bishop Mann was the guest of honor. The first was given by the Diocesan Church Club, in the Masonic Temple, on Tuesday evening, February 6, with Edwin Z. Smith, Esq., President of the Club as Toastmaster. The event was in the nature of a welcome to the newly consecrated Bishop, not only by his own people of the Diocese, but partook also of a civic nature. There were ten-minute addresses by representatives of the Unitarian, the Presbyterian, the Baptist, the Lutheran, the Methodist, and Episcopal Churches.

To all these addresses Bishop Mann made a very happy response. The dinner was largely attended, not only by city folks, but from the outlying parishes of the Diocese, including the clergy of the Diocese. It was one of the occasional dinners of the Club open to ladies. The attendance was about six hundred.

The other dinner took place on Thursday evening, February 8, at the Fort Pitt Hotel, under the auspices of the Department of Religious Education, and was the annual Church School dinner. The speakers were Bishop Mann, who met for the first time representatives of all the Diocesan Church Schools; and Mr. Edward Sargent, chairman of the Week-Day Schools of the Department of Religious Education of the National Church. There was a large attendance and much enthusiasm. The Diocesan Superintendent is Miss Charlotte E. Forsyth.

The Annual meeting of the Diocesan Branch of the Woman's Auxiliary took place on February 1, at Calvary Church, Pittsburgh. There was a celebration of the Holy Communion at 9:30, with Bishop Mann as celebrant, when more than two hundred and fifty women were ent. After the service Bishop Mann made an address to the gathering. This was followed by the annual business meeting and election of officers. Reports were received from all the officers and heads of committee, and the goal for the United Offering was set at \$12,000. The officers serving last year were reelected, the name of Mrs. Alexander Mann being added to the list of active vice-presidents. Mrs. Charles Bailey presided throughout the day. Luncheon was served in the Parish House, cafeteria style, to more than four hundred persons, many having come in during the late morning. In the afternoon Miss Laura Boyer, assistant secretary of Religious Education at headquarters in New York, spoke, and held an Institute during the two succeeding days. A Missionary Pageant was presented by the Committee on Pageantry, which was most effective. The meeting was one of the most successful in the history of the Auxiliary.

Family Department

March.

1. Thursday.
4. Third Sunday in Lent.
11. Fourth Sunday in Lent.
18. Fifth (Passion) Sunday in Lent.
25. Sixth (Palm) Sunday in Lent. Annunciation B. V. M.
29. Maundy Thursday.
30. Good Friday.
31. Easter Even.

Collect for Third Sunday in Lent.

We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right and of Thy Majesty, to be our defence against all our enemies, through Jesus Christ our Lord. Amen.

Evidence.

"Where is God?" inquires the mind;
 "To His presence I am blind.
 I can tell each blade of grass,
 Read the tempests as they pass;
 I have learned what metals lie
 In the earth's deep mystery;
 Every voice of field and wood
 I have heard and understood;
 Ancient secrets of the sea
 Are no longer dark to me;
 But the wonders of the earth
 Bring no thought of God to birth."
 Then the heart spake quietly,
 "Hast thou thoughts of Calvary?"

"Where is God?" inquired the mind;
 "To His presence I am blind.
 I have scanned each star and sun,
 Traced the certain course they run;
 I have weighed them in my scale,
 And can tell when each will fail;
 From the caverns of the night
 I have brought new worlds to light;
 I have measured earth and sky,
 Read each zone with steady eye;
 But no sign of God appears
 In the glory of the spheres."
 But the heart spake wistfully,
 "Hast thou measured Calvary?"

—Thomas Curtis Clarke.

The Pulse of Service.

When things go well with us, the temptation is to be impatient with any reminder of trouble outside. We resent the intrusion of any suggestion that the world is awry for some others who are less fortunate. Most people know what it is to avoid, if they can, the sight of the unfortunate; and this averting of the eyes from the darker side of things is particularly liable to happen to us just when our own sky is bright. We selfishly do not want our own happiness spoiled or shadowed by some hapless object in our neighborhood. It is something if in such phases of satisfaction we think of God at all, if we remember to thank Him for it. But the right thought of God ought to make us all the more sensitive to the needs of others, and concerned about them, even in the midst of our own sunshine. "There ought to be," says Tchekoff in one of his tales, "behind the door of every happy and contented man some one standing with a hammer, continually reminding him with a tap that there are unhappy people, that however happy he may be, life will show him sooner or later its claims; trouble will come for him—disease, poverty, losses; and no one will see or hear, just as now he neither sees nor hears others. But there is no man with a hammer. The happy man lives at his ease, and trivial

daily cares faintly agitate him like the wind in the aspen tree, and all is well."

A bitter but not inaccurate description of many people. But some hear a hammer-tap. No one who belongs to the service of the Lord needs any such reminder of others. The pulse of service beats with the sense that every happiness we enjoy is a responsibility. We taste it, but we are meant to be broadened by it. This, we say to ourselves, is from God, this greater security in life, this prosperity, this relief from pain, this reward of health, this recognition. We want it to make us not dull but sensitive to others, knowing that we have received it from God for some larger end than our own private bliss or merit. Yet have we not to confess honestly that this attitude requires to be maintained? Is there any time when we need to be more upon our guard against insidious selfishness than when warm happiness plays upon our being?

No time, perhaps, except when trouble disturbs us. Hardship makes for sympathy, in the sense that it forces us to realize our common lot and fosters a fellow-feeling for our kind. But we know how here also the mind is apt to be contracted in its sympathies. The constant struggle with physical pain, or the grinding efforts to make ends meet, or the absorbing anxiety about some member of our family, is liable to produce a certain aloofness. We feel in moments of personal disturbance that we have no time to attend to other people, and any reminder of their plight induces a resentful irritation in our minds. The pulse of service is apt to beat slow when there is so much to do at home, so much to think about in connection with our own affairs. Yet, as we know in our better moments, there is nothing which helps us more than to forget ourselves a little and go out to help some one else. To do that requires an effort. We must take ourselves firmly in hand and refuse to allow trouble to pre-occupy us.

For our own good we are not allowed to make a luxury of our grief. Something has to be done, and done by us, for others. Some human need forces itself upon our attention, and we learn to pity more than ourselves, those who are disappointed, those for whom life at present is hard, those who think they have reason to regard themselves specially as objects of pity, need to be taken out of themselves; and the God to whom they belong helps them to regain their nerve and hope by providing them with some homely opportunity of entering into the life of some one who is hurt or weak at their side. When the opportunity comes, it is our wisdom to take it. If we do, the vital spirit of our God revives within us, and we gradually regain the sense of something that is still worth while living for, in a world where perhaps things have lately hurt us with ingratitude and deceit.—British Weekly.

John Wesley on Reading the Bible.

"Nothing more lofty in its tone was ever written by Wesley."

I am a creature of a day, passing through life as an arrow through the air.

I am a Spirit from God, and returning to God, just hovering over the great gulf; till, a few moments hence I am no more seen, I drop into an unchangeable Eternity!

I want to know one thing: the way to Heaven—how to land safe on that

happy shore.

God Himself has condescended to teach the way; for this end He came down from Heaven. He hath written it down in a Book. Oh, give me that Book! At any price, give me the Book of God!

I have it; here is knowledge enough for me. Let me be "homo unius libri," a man of one Book. Here then I am, far from the busy ways of men. I sit down alone; only God is here. In His presence I open. I read His Book, for this end, to find the way to Heaven.

Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of lights. "Is it not, Lord, Thy Word, 'If any man lack wisdom let him ask of God?' Thou givest and upbraidest not. Thou hast said, 'If any man be willing to do Thy will he shall know.' I am willing to do Thy will; let me know Thy will."

Then I search after and consider parallel passages of Scripture, comparing spiritual things with spiritual. With all the attention and earnestness of which I am capable, I meditate thereon.

If any doubt still remains I consult those who are experienced in the things of God, and then the writings, whereby, though dead, they still speak; and what I thus learn, that I teach.—From Wesley's Preface to his "Notes on the New Testament."

Let Us Be Better Men!

Let us be better men!
 Let us find things to do
 Saner and sweeter than any yet,
 Higher and nobler and true!

Let us be better men!
 Let us begin again,
 Trying all over the best we know
 To climb and develop and grow

Let us be better men!
 Whether with 'pick or pen,
 The labor we do is a work worth while
 If our hearts are clean and our spirits
 smile,
 And out of the ruck and rust and stain
 We make some growth and we mark
 some gain.

Let us be better men!
 In a world that needs so much
 The loftier spirit's touch,
 Let us grow upward toward the light
 Wedded to wanting to do the right
 Rather than wedded to human might.

—Author Unknown.

The Centenary of Matthew Arnold.

To many minds Matthew Arnold ever remains a powerful personality. He often seems stilted, cold, artificial in verse and prose, but in all his writings he says certain things which compel admiration and assent. The world thought of him as a respectable Deist because he insisted that Christianity, as he knew it, failed to meet men's highest mental need. His last Sunday he spent with relatives at Liverpool, where he went to hear Dr. John Watson (Ian MacLaren), of Sefton Park. Dr. Watson preached on "The Shadow of the Cross," and the service closed with the hymn, "When I Survey the Wondrous Cross." At lunch Mr. Arnold spoke of the hymn as the greatest in the English language. Before evening his great heart had ceased to beat and he was forever gone. To Ian MacLaren it ever remained a comforting memory that he had the great privilege of presenting to this distinguished thinker the simple message of Calvary as the last word of life he was privileged to hear. The greater honor was in being faithful to that privilege and not attempting to gain affluence by a charming dissertation on

The Messages of the Poets, or some other esthetic theme.—Presbyterian Banner.

Half a Mind.

A little school marm was telling about speaking to the mother of a pupil about her son's poor work in school.

"Well," sighed the mother, "I really don't know what to do. I've told Ronald he'll have to stay away from the movies this week and study, and I've half a mind to stick to it."

Half a mind! Therein lies the trouble with many mothers.

When you're a half-a-mind mother, your children soon find it out and when they discover the fact, how your discipline will suffer!

I recently overheard several boys talking.

"Come on, let's go in swimming," James coaxed.

Eddie grinned but shook his head. "Can't. Sorry! But Mom said, 'Not today.'"

"Aw shucks, Eddie, come on! Your mother'll forget what she said. Mine usually does. Half the time she doesn't mean it."

"No my mother won't," Eddie answered firmly. "She doesn't lay down the law very often, but when she does, she means it!"

"Oh well, I'm going! My mother told me not to. Said she would spank me if I did, but she won't. At least," hesitatingly, "I don't think she will. Sometimes she means what she says, and sometimes she doesn't." And off James shambled.

What a contrast between the mothers of these two boys, and how much better the effect of firmness! I don't believe in nagging children; and I don't believe in giving perfunctory orders and rebukes every few minutes. But I most firmly do believe in meaning what you say, and having a good mind of your own.

Occasionally you will change your mind about something. In that case it is wise to explain to your boy or girl just why you did so. Your children will respect you more, and you will be a more successful parent if you are not the vacillating, half-a-mind type. And the matter of discipline will be much easier and pleasanter, and everybody will be happier.—Helen Gregg Green.

An Indian Psalm.

Did you ever read the twenty-third Psalm as the Indians have it? Well, it is interesting and we commend it to our readers as worth reading. We have many languages, but thought is about the same in all. When the twenty-third Psalm is written in the Indian language and then translated, you will see that it takes other English words to express the thought, and yet the thought thus expressed is practically the same in ideas. Read it for yourself. The following is a translation of the twenty-third Psalm, which can easily be interpreted in sign language:

The Great Father above is a Shepherd Chief. I am His, and with Him I want not.

He throws out to me a rope, and the name of the rope is love, and He draws me, and He draws me to where the grass is green and the water not dangerous and I eat and lie down safely.

Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is Wonderful.

Some time, it may be very soon, it may be longer, it may be long, long, time, He will draw me into a place between the mountains. It is dark, there, but I will not draw back. I will be afraid not, for it is there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart through this life will be satisfied. Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts His hands upon my head, and all the "tired" is gone. My cup He fills till it runs over.

What I tell you is true, I lie not. These roads that are away ahead will stay with me through this life, and afterward I will go to live in the "Big Teepee," and sit down with Shepherd Chief forever.—Missions.

For the Southern Churchman.

Kindness.

L. C. Cummings.

"Be ye kind." This command is to teach us. Not a word is said regarding our responsibility for criticising our neighbors' imperfections. If we would obey this command, if we concentrate upon it our best efforts we shall find ourselves so constantly employed that no time will be available for discovering others' failures.

Should we, in fact, begin each day determined that it should be made bright and happy for the members of our family and every other person with whom we come in contact, we may discover the path to ease of mind and satisfaction daily. Kindness in look, kindly manners and deeds, will soon conquer our moroseness and indifference.

The world can be a veritable garden of kindness, if each one is solicitous as to what he gives out, rather than critical regarding what he receives.

Be ye kind. This command is not only imperative, but personal. It was spoken to you. The fruits of obedience are good works and good works consist of kindness, to every living creature.

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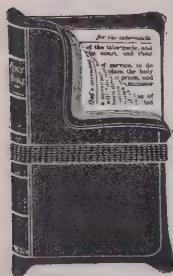
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Dear Father, there's the other boy to-night,

Who's praying to a god that's made of wood;

He asks it to take care of him till light
And love him—but it won't do any good.

He is so far I cannot make him hear;
I'd call to him and tell him, if I could,
That You'll take care of him, that You
are near

And love him—for his god is made of wood.

I know he'd ask You if he only knew;
I know he'd love to know You if he
could,

Dear God, take care of him, and love him,
too—

The ether boy, whose god is made of wood.

—Everyland.

(For the Southern Churchman.)

Little people are not too little for great thoughts! So thinks the Rev. Thomas F. Opie, who is going to share with the young folks of the Southern Churchman family some

BIG THOUGHTS FOR LITTLE PEOPLE.

Life and Some of Its Rules.

The Rev. Thomas F. Opie.

Every child knows that all games have rules. There can be no real game without some kind of regulations, by which the boys and girls taking part must be governed. If there be no rules, or if those who are playing do not go by the rules, then the game is really a fracas—a sort of rough-and-tumble affair, or a fight!

Baseball has its many and varied rules—and the boy who expects to be a good ball player must know all these rules and he must play according to the rules. There are rules about the bases, rules about batting, about fielding, etc., etc. If it were not for these rules, eighteen boys all playing just as they pleased, would soon be in a general mix-up, and the game would not be a ball game at all, but a sort of free-for-all scrimmage.

In even so simple a game as hide-and-seek, there are regulations, or laws by which the game must be played—else the game would not be any fun, nor would it be a real game at all. You see, where there is only one person playing he can play pretty much as he pleases—but when there are more than one playing, there must be rules, and they must be understood and observed.

It is that way with life. Life is really a game. It is the best and the biggest game of all. And it is not a game that you can play alone—for there are so many others that we are thrown with, in the home, on the streets, at school and everywhere we go.

Now, the one who gets most out of life is the one who knows most of the rules and the laws, and who lives according to these regulations. The boy or girl who does not know the rules, or who, knowing them, disregards them, is the one who is always in trouble. He "plays the game" wrong and has to be "called down"! Just as in baseball, there is a sort of referee

or umpire in the game of life, who must see that you obey the rules. He may be father, or teacher, or even a policeman! But it is his business to see that all live and act according to the laws and the regulations.

Some of the rules of life, in the home and the school and on the street and elsewhere, are represented by the words, obedience, truthfulness, thoughtfulness, patience, affection, politeness, accuracy, thoroughness, reverence, helpfulness, cheerfulness and cleanliness.

I will take these up in the order given and will talk to you from time to time on each one of them—and the first will be obedience, one of the most important rules of life.

Why They Liked Billy.

One day Billy was a stranger—at the end of a week he was as much at home as any boy on the street. "We are glad he came," Teddy Farr said. "We like him." And the other boys said pretty much the same thing. "Why is this Billy such a favorite?" Mr. Farr asked Mrs. Farr. "I don't know yet," said Mrs. Farr. "I am watching to find out."

When three more weeks had passed, she thought that she knew. A group of boys were out in front of her gate one afternoon, and she heard one of them say: "Pshaw! What can we play? I wish the snow hadn't all gone into mud." "We had just finished our fort," said another, "and were ready to begin. But it washed down in the night." "Anyway, we had fun making it," said Billy. "Let's not waste the whole afternoon. Let's start and play something that doesn't need snow."

When Mrs. Farr looked again, they were sailing ships down the gutter and discovering the Mississippi with great excitement.

Another time Teddy had to go on an errand, and asked the others to keep him company.

"Oh! we can't!" objected somebody. "We've got it all planned to walk out in the other direction and see the place where the fire was last night."

"Why wouldn't it do," said Billy, "to go with Teddy first? We needn't come all the way back, need we? There ought to be some short cuts, I should think."

Well, when they put their heads together, they remembered that there were.

Then there was the day when Joe Hall lost his arithmetic. Joe and Billy were the best in the school in arithmetic. Joe hated to miss any of his lessons.

"Never mind," said Billy. "My book will do for us both until yours turns up. We are pretty quick at it, you know. We can manage."

When the mud froze hard and the snow came again, and the boys brought out their sleds to go coasting, Billy appeared with the funniest home-made one that was ever seen.

"It isn't pretty," he said cheerfully, when the others were trying to be polite and looking as if they saw nothing different in it. "But it will do. When you go scudding down hill on it, the feeling is just the same."

After the three weeks Mrs. Farr said to Mr. Farr, "I think I know why the boys like Billy."

"Why?"

"Because he has a delightful habit of getting the best for himself and his friends out of what he has at hand. He makes things 'do'—except the things that won't do at all. I like Billy myself."—Presbyterian Banner.

Paying Caesar's Tax.

Appleton Row was in a panic—that is, the children of Appleton Row were. An unexpected and dreadful thing had happened, and, so far, there seemed no way to meet the trouble and no way to keep from meeting it.

Pendleton Street and Ashton Avenue, with their neat, comfortable homes, turned their backs upon Appleton Row from either side and tried to forget that it was there. There were twelve houses in the Row, and thirty-seven children lived in them, and five dogs, to say nothing of three white rabbits and two canaries, besides the necessary parents for the twelve homes, with a number of grandparents and maiden aunts thrown in for good measure.

This morning, there were several groups of children on the steps here and there. It was easy to see that something unusual had happened, for they were speaking in low tones, and nobody was laughing.

"Have you talked to your folks, Don Ellis?" asked Jane Dale, in one of the larger groups.

"Talked and talked," said Don, gloomily.

"And did you, George Ballard?" asked Jane again.

"They won't do anything," said George. "All the children in the Row say the same thing, and so we've got to do something, and do it quick."

"Stop crying, Alice Smith; that won't do any good, and your nose will be too red to go to school. We have got to think, and think hard," said Jane.

Alice put a wet little ball of a handkerchief back into her pocket and asked, "Don, where is Caesar Augustus now?"

"I tied him to one of the posts in our back porch," answered Don sadly.

"And he is pulling on the rope and barking something awful, so that mother may go out any minute and cut him loose."

"And if she does, it will be 'Good-by, Caesar Augustus,'" said Jack Parker, with a sigh, "for that new policeman said he would take him up the very next time he found him in the street without a tax."

"Maybe we could help if we had a regular trial, like the one last Friday at school," mused Jane.

"Oh, yes, and tell why the prisoner at the bar—at the post—should not be condemned," said Don excitedly.

Then they all began talking at once, and the other children of the Row gathered round to hear.

"You start it, George," began Jane. "What do you know about this Caesar Augustus that's good and that ought to keep him from being sent to their old pound?"

It was astounding how many things they did know, for every child there had a good word for Caesar and was eager to tell it.

"He's never snapped nor been cross, not even when the Smith baby sat down on him hard, and she's awful fat."

"He doesn't belong to any one, so he belongs to us all together, and we have had him six years, and that's before some of us were born."

"He pulled the Drake baby outen the water barrel, and stopped it from drowning."

"He barked Mr. Bratton awake the night his roof caught fire."

"He drove away the strange Airdale that tried to get Don's rabbits."

"He has more sense than some of those who pet him."

"He loves babies and old people."

"That's enough reasons," said Jane. "And anybody could see that the pound is no place for Caesar Augustus."

"If the doctor was here, perhaps he could think of something to do." Then she brightened up, for Jane was of too sunny a nature to stay hopeless for long at a time, and all the others brightened up with her.

"I am going to think out a way to help him, because he hasn't any family of his own, and none of our fathers think they can afford to pay his tax, now that everything is so high. You just trust Don and me, and by to-morrow we will get it all thought up. I am glad it will be Saturday." With a sigh of relief the crowd scattered, for they knew Jane and knew that she could be trusted.

Now, if this were a made-up story it might end almost any way, but as it is true, I shall have to tell it just as it happened. The next morning, on one of the main streets, passers-by were attracted by an unusual sight. A large, brown collie was tied to a telephone post, and a small and shabbily dressed girl hovered near, and patted and talked to him when he became restless. Sometimes she was relieved by a small boy, equally shabby. About the dog's neck was tied a tin cup, and a card with these words printed upon it in a wavering, uphill line:

"My name is Caesar Augustus, and I will be took to the pound if my tacks are not paid. These are some of my good Ax:

"I pulled the Drake baby outen the rain barrel.

"I barked Mr. Bratton awake when his roof was afire.

"I have looked after the children of Appleton Row for six years, because I have no family of my own.

"Please help we with my Tacks."

Two policemen were talking together at the corner, and Don and Jane watched them anxiously, until Don overheard one of them say,

"No. Mike. the law reads, 'No person shall be allowed to beg on the public street.'"

"And sure, a brown collie dog can't be called a person, at all, at all!"

Then the other came over and read the words on the card, and, laughing, dropped a quarter into the cup and walked away, while Don and Jane danced with relief.

By this time people had become interested and sometimes came by again and re-read the card and almost every one dropped something into the cup and went away laughing. Don and Jane wondered at this, for it seemed like anything but a laughing matter to them.

The cup had to be emptied more and more often now, and Jane heard one woman say, "That Appleton Row never will be like any place else in the city, but there must be some bright children there, and they should be looked after."

"Just as if we didn't have our fathers and mothers, and Caesar, too, looking after us, hard as they can," said Jane indignantly, as she repeated it to Don.

But they forgot her remark, because she dropped a whole dollar in the cup. A fat man followed, who, when he had read the card, laughed so hard that he had to lean against the post for support, and when he at last did go on, dropped a two dollar bill into the cup, and said, still laughing, "It's worth that much, anyway."

Then all of a sudden it was noon, and the children were very tired and very hungry, and began to realize that they were a long way from Appleton

Row. And it was then that the most wonderful thing of all happened. The good-natured young policeman asked them to go with him to a little lunch room just around the corner and get something to eat while he counted their money for them. Tired and happy, leading Caesar by his rope, they followed him, and while they were eating their bowls of soup, he counted the money all out on the table in a lovely little pile.

You can imagine how surprised and happy they were when he told them that they not only had enough money to pay Caesar's tax for two years, but enough to buy him a collar into the bargain. Presently they were on their way back with the good news to Appleton Row, Caesar Augustus trotting contentedly at their heels, and too pleased with himself to even growl at the other dogs that went sniffing by, and who poor things, had only one owner, while he, Caesar Augustus, possessed thirty-seven.—Congregationalist.

The Lesson From the Birds.

Merry and Violet were sweet little girls, but whenever their mother or father told them to do anything they would always ask, "Why?" When their youngest aunt, Margaret, came to make the family a visit, the little girls were delighted, for there were always a great many good times when she was with them.

Aunt Margaret was sorry to find that her little nieces had the "why" habit, and hoped to be able to break them of it before she left. She often took them on little picnics in the woods only a short distance from the house. Violet and Merry never asked "why" on these occasions. It was when they were not very anxious to do things that the habit was strongest.

One day the three were walking along a path that led into the very thickest part of the grove. They were a little more quiet than usual, for Aunt Margaret had been pointing out many interesting things about the woods, and had told them to pay special attention to any birds they might see. She wanted the little girls to be able to describe them to mamma when they returned home.

"Listen!" whispered Aunt Margaret. All of them stopped, and were very

quail mother, followed by a whole covey of small, brown birds. But in a moment the mother bird scented danger, made a queer noise, and flew away. The little birds couldn't fly, but after the mother disappeared, not one was to be seen, although the children looked very closely where they had been running about a moment before.

"Where are the little birds?" the little girls asked.

"They have hid among those branches and leaves, just as their mother told them to do," Aunt Margaret replied. "Little birds and animals have to be very obedient, and never question what they are told to do. If they stopped to ask 'why?' as children sometimes do, they would not have time to hide from their enemies. When we leave, still. They heard a pretty, chirping sound, and not far away they saw a the mother bird will return and call them together again.

"Don't you think," Aunt Margaret continued, "that children should be as obedient and trust their parents as much as the little birds do the mother bird?"

Merry and Violet never forgot that lesson. Whenever they were tempted to ask "why?" foolishly, they remembered the obedient birds and kept quiet.—Exchange.

For the Southern Churchman.

Whooping Cough.

Margaret Middleton, Nine Years Old.

When Edith had the whooping cough Bobbie could not go to play With the little girls and boys That lived across the way.

Soon he got his rocking-horse And hitched it to the trunk Then he went down the road Bump, bumpity, bump.

Then he got his wagon And put it on the back, Put a pillow in it and yelled "Come, Edith, get in my hack."

They rode around for miles and miles With lots of laughter and lots of smiles While all of a sudden the rope broke,— And down fell the horsey, while Edith whooped!

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Where appearances count for much, one of our Northwestern missionaries needs two rugs, 9x12, and some curtains; second hand ones acceptable. Address "Missionary," care of Southern Churchman.

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WANTED—BY A REFINED LADY, A place as companion or housekeeper. Can give good references. Address "Miss T. A.," care of Southern Churchman.

WANTED—BY TRAINED WORKER, POSITION in parish with Social Service work or mission station. Would take charge of school infirmary. Best references. Address "D.," care of Southern Churchman.

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WANTED—EXPERIENCED WHITE nurse for two boys, ages five and three years. Home in Green Spring Valley,

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WANTED—HOME FOR A YOUNG UNMARRIED mother with twelve-months-old child. The mother is willing to work, and is capable of domestic training. Address Mrs. George M. Farrar, Church Social Service Committee of Woman's Club, Clifton Forge, Va.

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TRAINED WOMAN WORKER FOR Mountain Mission Station. Should be under fifty years of age, consecrated, tactful, able to walk. Would handle Sunday School Woman's Auxiliary, Juniors, and do parish visiting. Address "M. 4," care of Southern Churchman.

Obituaries

Buel: Died suddenly in Baltimore, Md., December 12, 1922, HILLHOUSE BUEL, in his sixtieth year, son of the late Rev. Hillhouse Buel and Mary Mayo Atkinson, his wife.

Day: Entered into rest, on February 17, 1923, EMILY VIRGINIA JORDAN, widow of Charles Fenton Day, of Smithfield, Va.

"She hath fought a good fight."
"She rests from her labors and her works do follow her."

Harrison: Died at her home in Leesburg, Va., on Sunday, February 25, 1923, NANNY FARRAND HARRISON, widow of Walter Jones Harrison and daughter of the late Professor William F. Benedict.

IN MEMORIAM.

MRS. PETER HAIRSTON DILLARD.

Departed this life and entered into life eternal, on January 20, 1923, MRS. ADELA NASH DILLARD, wife of Judge Peter H. Dillard, of Rocky Mount, Franklin County, Va.

The subject of this brief and inadequate sketch was born in Norfolk, Va., in 1845 and came of an old and honored family. Mrs. Dillard was the daughter of Dr. Thomas Nash, of Norfolk. Her mother was Lydia Adela Herbert, of the same city. The late Dr. Herbert Nash, of blessed memory, was her brother. Among the victims of yellow-fever, when that once terrible scourge decimated the city of Norfolk, was Mrs. Dillard's father, Dr. Thomas Nash—a martyr to the cause of suffering humanity in 1855.

In the summer of 1871 Mrs. Dillard, then Miss Lydia Adela Nash, left Norfolk and came to Rocky Mount with her sister, Mrs. Lucretia Francis, who located subsequently in that picturesque mountain town. These were early days and a part of the journey was made by stage. The extraordinary charm and beauty of Miss Nash were immediately recognized and acknowledged. In Rocky Mount she

at once became a social favorite. Here she met Mr. Peter H. Dillard—then a young lawyer, but recently admitted to the bar. In due course Adela Nash became the wife of Mr. Dillard, and from the day of their marriage, every day, for more than half a century, she was the prop, the stay, the very guiding star of her husband's life. No man was ever blessed with a more loving, tactful, dutiful, helpful and unselfish wife.

The union of Adela Nash and Peter Dillard was a fruitful union. Four sons and two daughters survive their lamented and honored mother. One son preceded his mother to the grave. A more loving or a wiser mother no children ever had. These children now have children. Children and children's children now unite to honor the name and memory of mother and grandmother and rise up to call her blessed.

The fiftieth anniversary of Mr. and Mrs. Dillard's marriage but recently occurred. On this day, a day to which they had long looked forward, their golden wedding day, happiness reigned supreme. Congratulations and felicitations poured in. A family reunion of a family circle almost unbroken—only one vacant chair in fifty years—was held. Children and grandchildren were all present to do homage to this imposing, this magnificent woman, venerable in years but still blessed with the vivacity and spirit of youth. She was then ripe for her departure. In a few short weeks the call came.

Accompanied by the older daughter, Mrs. Shepherd, Mrs. Dillard left her home in Rocky Mount to visit her younger daughter, Mrs. Daingerfield. She reached her daughter's home in Philadelphia. Then the call came. Quickly, and almost painlessly, she departed to be with her Lord. She is now with Him. She rests in Him. She rests from her labors. She rests from the heartache and every one of the thousand ills that flesh is heir to. She is with her Lord and sees Him "face to face."

In the midst of this miserable and naughty world, a strong, courageous, smiling, beautiful life was the life of Lydia Adela Nash Dillard. What is the secret of such a life? What is the explanation thereof? The secret, the explanation of a strong, masterful, loving and guiding wifehood and motherhood, as exemplified by Mrs. Dillard, is to be found in a strong and robust Christian character. She was a Christian. She was a strong Christian. She believed. She believed strongly. She believed with all her soul. This belief gave her strength and power as a wife and mother.

In an era of widespread liberalism and an even more widespread, if more grotesque, inter-denominationalism, the life of a strong, robust, courageous churchwoman was the life of Adela Nash Dillard. The secret of her loyalty and devotion to the Church is not difficult to discover. An intelligent, hereditary Episcopalian of the old school, she loved the Church with an ineradicable, ineffaceable, inextinguishable love. Born and bred in an old Episcopal family and accustomed from infancy, in old St. Paul's, Norfolk, to the noble forms of prayer and praise in which the public worship of Almighty God is enshrined in the Book of Common Prayer, no other forms could satisfy, or even made appeal to her. She could not forget or forego the forms of worship of her childhood days. The old mother church had been left behind in Norfolk and was far away from the home of the young married woman in Rocky Mount. In her adopted mountain home there was no church building. Even the services of the Church were irregular and infrequent. This was unbearable. It must not be. The young wife and mother began her lifelong work for the Church in Rocky Mount. She planned. She raised funds. For many years she was the organist and choir-director. Trinity Church, Rocky Mount, was soon built. In this modest little wooden building the faith of her fathers was propagated and perpetuated. For the space of thirty years or more it served the community well, and was then replaced by a larger and more imposing stone building. This latter was the outcome and development of the former and the enlargement and fulfillment of the labors and prayers and hopes which were centered around and builded in the first modest little church.

We might enlarge, at great length, on the life and character of the departed. Much more might well be said. This, however, is not a biography. It is only a sketch—a mere sketch. It is only a brief "In Memoriam" by one who knew and honored her. Such a life as Mrs. Dillard's cannot be recorded in all its fullness and richness. Nor can such a life be bounded in its influence. That influence will widen and broaden with the flight of time. She, "being dead, yet speaketh." She speaks in her home. She speaks in her church. She speaks to her husband. She speaks to her children. She speaks to the community in which she lived and wrought. And in every place—in home

and church and community—to every one the one great message of her life is a message of courage and cheer, a message of faith and hope.

Requiescat in pace et ei luceat lux eterna.

—W. T. R.

IN MEMORIAM.

MARY ATKINSON McILHANY. Born April 1, 1901. Entered into eternal life January 22, 1923.

"Blessed are the pure in heart." Marv Atkinson was the daughter of the late Rev. Hugh Milton McIlhany and Calvert Walke McIlhany. Born in Staunton, Va., her conscious life began in "The Parsonage" during the years that her father was in charge of the Religious Work at the University of Virginia. Here amid an atmosphere of culture and the hallowing influences of a Christian home she blossomed into a lovely girlhood. At St. Paul's Chapel she renewed her baptismal vows, and in the training school of the University she found her life work.

As the eldest of a large family, Mary Atkinson early became the stay and comfort of her widowed mother, the guide and companion of her young sisters and brothers, and the devoted nurse of the invalid child who is the heart of the household. She knew no greater pleasure than caring for him, and on her return from her first year at boarding school she asked as an especial favor the entire charge of "Little Calvert."

With a rich nature, shy and loving, gentle but firm in her convictions of right, molded by the sweetest of home influences, and by the grace of the Holy Spirit, it was inevitable that Mary Atkinson should strongly impress those with whom she came in contact. Her English teacher at St. Anne's School, which she attended in 1914-1915, recalls vividly her earnest effort to perform correctly every task assigned, her shrinking modesty, and her crystalline purity of thought. These qualities also distinguished her at Hannah More Academy, of which she was a resident pupil from 1915 to 1920, and when, after a year of happy home life, she entered the school of nursing at the University, her friends felt that a life of service was but the natural outgrowth of her character.

The months in the hospital were full of real joy to Mary Atkinson. She had found the work she loved, she was near her beloved home, and she was training herself for a life of efficient service. But in the midst of her active preparation she was stricken with pneumonia. Neither skill, science nor the most loving care could arrest the disease, and she passed, after a brief illness, into the higher service of God. Although in the morning and springtime of her life there was "no sadness of farewell."

Every one in the hospital loved her: her patients, whom she served with sympathetic tenderness; her fellow-nurses, who found in her a cheery helpful comrade; the superintendent and the staff, who recognized in her an attentive nurse, an intelligent student and a willing-hearted worker; all felt that she was entirely selfless in her attitude toward her profession, and that, following the example of her master, she gave from the depths of her rarely happy nature, joy and comfort to all in suffering and distress. One who had been nursed by Mary Atkinson wrote, "I mourn for her not only as for a very dear little friend, but as a loss to the nursing profession, for she was the type to win honor and respect for her chosen work."

Another who loved her says: "She was perfect in all the relations of life, as daughter, sister and friend."

"Scarce had she need to cast her pride,
Or slough the dross of earth.
E'en as she trod that day to God,
So walked she from her birth,
In simpleness and gentleness
And honor and clean mirth."

Had an all-wise Providence permitted her a longer stay on this earth which sorely needs such consecrated lives as

was hers, she would undoubtedly have blessed and cheered many sorrowing souls. To the question that must rise, why so lovely a life should have been granted so brief a space, comes the comforting answer of Infinite Wisdom, "What I do, thou knowest not now, but thou shalt know hereafter."

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."
H. G. R. P.

Personal Notes

The Rev. B. J. Rudderow, rector of Zion Church, and McGill Parish, has resigned to accept a position as assistant in Holy Trinity Parish, Philadelphia, the Rev. Floyd W. Tomkins, D. D., rector.

After a rectorship of fifty-three years, the Rev. John F. Steen has resigned the Memorial Church of the Ascension, New York, to take effect Easter day. He was once assistant at the Church of the Holy Trinity, when it stood at Madison Avenue and Forty-second Street. For years he was Ascension vicar, the parish being then a part of Ascension Parish, at Fifth Avenue and Tenth Street.

The Rev. Charles P. Drew, who for seven years has been a faithful and efficient missionary in North Dakota, serving in Lakota, Langdon and Jamestown, has accepted a call to St. Paul's Parish, Marshalltown, Iowa. Mr. Drew, although from the South, was never daunted by the vigorous climate of the Northwest and valiantly carried on his work.

REV. MR. ACKLEY TO TAKE A PARTY TO THE HOLY LAND.

Most every one would like to visit the Holy Land at least once in a lifetime. But the difficulties of travel, dislike of traveling alone or the expense prevent most people from going. To meet this the Rev. Charles Breck Ackley, rector of St. Mary's Church, 101 Lawrence Street, New York City, is getting up a small party to go this summer as part of one of the regular Mediterranean cruises. These ships specially chartered for the whole cruise enable one not only to visit the Holy Land, but touch at ports in Portugal, Spain, Italy, Greece, Constantinople and Egypt. The cost is \$650 and up, according to the stateroom on the ship. The cruise is for the months of July and August. Reservations may be made through Mr. Ackley, who will accompany the party.

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